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Protect the rich farm soil from urban sprawl

The Christian community in Edmonton, AB has been quite involved during the past year in a bid by the city to move its city boundaries out into the surrounding Prairies, thereby gobbling up acres of rich farmland. Members of the Christian Farmers Federation of Western Canada have been waging a battle with city and provincial officials and have presented strong arguments why certain agricultural lands should be protected from urban sprawl. See story on page 5.

And now, live... from Patmos

That ancient biblical island of Patmos off Greece has a great deal of significance for the New Testament Christian. *Calvinist Contact's* correspondent, Phyllis Kroeker, is living on the island for a while, experiencing an atmosphere of "biblical fresh air." Her regular column appears on page 6.

In sickness and health

The devotion of a husband is retold in a moving story on page 10, about an ailing, bed-ridden woman who seems to have no friends and whose only company seems to be a compassionate nurse and a loving husband.

Taxpayer challenges Revenue Canada



Lyle McBurney

An Ontario taxpayer is appealing to the Federal Court of Canada against a Revenue Canada ruling which rejected his claim for a charitable donation to two Ottawa Christian day schools.

Lyle McBurney, 49, executive director of the Ontario Association of Alternative and Independent Schools, gave donations in 1976 and 1977 to the Ottawa Christian School and to the Community for Christian Learning, an Ottawa secondary school. Both schools, which are registered as charitable institutions, provide provincially-recognized primary and secondary education.

Revenue Canada contends that, since four of McBurney's children were enrolled in the schools, his contributions do not qualify as gifts and cannot be deducted for income tax purposes. Tax officials allow as a deduction only that portion which they deem to be for "religious" education as distinct from "secular" education.

McBurney gave \$5,000 to the schools during the two years, but Revenue Canada has disallowed most of the contribution.

"This decision signals a definite change of policy which could threaten the existence of several hundred independent and alternative schools in Canada," McBurney contended.

He pointed out that Revenue Canada's position is "a change for the worse."

Ontario taxpayers who send their children to Christian and other independent day schools pay full provincial education taxes to finance a public school system from which their children derive no advantage. But, McBurney added, in the past they could at least claim a significant portion of their donations to these schools as a legitimate tax deduction.

The Revenue Canada ruling in McBurney's case changes that. "Now we are expected to pay full education taxes, pay for our children's education in schools whose curriculum meets provincial standards, and then have most of our donations disallowed as tax deductions," he maintained.

Revenue Canada's rejection of his claim was "the last straw" for McBurney. He instructed his lawyers to appeal to the Federal Court of Canada, Trial Division, and if necessary, to higher courts of appeal.

He conceded that he doesn't have

the funds to engage in a legal battle of that magnitude. "I feel strongly on this issue, and others are prepared to support me," he said. In addition, the Committee for Justice and Liberty, a national citizens' public justice movement, is giving its support.

The stakes are high. McBurney pointed out that 200,000 students are enrolled in independent schools across Canada. He estimated that two-thirds of those schools are founded on openly-stated religious perspectives on education.

"It is no exaggeration to say that the existence of a large number is threatened if this becomes official policy," he suggested. The burden falls most heavily on parents in Ontario, he pointed out, because that province is one of the few that do not give a share of provincial education taxes to independent schools.

The stakes are also significant for the federal government. McBurney estimated that Ottawa could collect an additional fifty million dollars annually by its changed ruling.

"I sympathize with the government's problem in finding new sources of tax revenue, but it is intolerable that Revenue Canada moves in such a high-handed way that the effect is to remove the basic right of Canadians to select the kind of education their children shall receive," stated McBurney.

"The effect of this ruling is far-reaching," he added. "The federal department's action arbitrarily restricts the scope and meaning of religious schooling to the time spent in devotional exercises, reading of scriptures, courses that deal with church history, or other programs that treat religion as a subject."

"All education stems from peoples' basic beliefs, be they Christian or otherwise," McBurney stated. He is of the conviction that it is ludicrous to divide education into compartments in the way Revenue Canada attempts.

"Our schools provide an education that meets all provincial standards," he stressed again. "In addition, we pay full educational taxes to finance the public system, while educating many children who would otherwise be educated at public cost."

McBurney feels that the recognition as a legitimate tax deduction of donations to those recognized schools is a minimum right for him and for all taxpayers who support alternative schools.

He is also supported in that view by the Committee for Justice and Liberty which has made its resources and counsel available. Describing the case as an issue of public justice, Gerald Vandezande, the committee's director of public affairs, said that many other parents are watching the outcome with concern.

"McBurney's appeal could decide whether parents and their children will enjoy the rights which we hear so much about," suggested Vandezande.

McBurney's lawyers expect that the appeal will reach the Federal Court of Canada in the late spring or early summer of 1982.

Christian superficiality and evangelism

Ever since the apostles walked the dusty roads of Asia Minor to proclaim the Gospel of Jesus Christ, the Church has struggled with the concept of evangelism.

That struggle came to light recently when Rev. John R.W. Stott, retired Anglican leader in Britain, cautioned his fellow evangelicals against "Christian superficiality."

He is an executive member of the Lausanne Committee for World Evangelization, a group committed to bringing the Gospel to every nation in the world. And while Rev. Stott praised the reports of phenomenal church growth in various parts of the world, he added: "Our euphoria should be tempered by the question of whether the growth is as deep as it is broad." That is a question for all of us.

We notice how some churches — mainly Gospel and Pentecostal — are attracting large numbers of followers. (One local church advertised the World's Biggest Easter Egg Hunt on Good Friday). There is certainly a great deal to be said for the close-knit fellowship of some of these churches.

Many of these visibly active churches boast their own fleet of Sunday School buses and they put our staid, Calvinistic churches to shame when it comes to outreach. But in the words of Rev. Stott, is the growth "as deep as it is broad?" Do these evangelicals receive a well-rooted Biblical foundation when they join the church?

The push for evangelism and church growth must be accompanied by biblical teaching. Biblical history itself, says Stott, revealed that "the prosperity of God's people rose and fell according to their receptivity to His Word."

Effective biblical preaching should "take seriously both the biblical text and the contemporary scene." "We evangelicals enjoy studying the text with a view to opening it up but we are often weak in applying it to the realities of modern life."

The answer, he maintained, was a balanced approach. "To withdraw from the world into the Bible (which is escapism) or from the Bible into the world (which is conformity) will be fatal to our preaching ministry."

We have a couple of "popular" churches in this city which seem to attract throngs. You may have them in your area, too. At first glance they seem to be a growing church. New members seem to be added each week. But when you talk to the pastors and to some of the members you discover that, while new members are added weekly, many leave the church in search for more "depth."

And that, I believe, is where we Reformed churches should be waiting. The fellowship, the charismata (in the good sense) is important to have within any church. But as with a new marriage, you cannot live off of love. You need a deeper commitment. That seems to be what is happening among some evangelical churches: once the joy has worn off there is little else to keep them in church.

Conversely, some upstanding members of our Reformed churches become drawn to Pentecostal gatherings because of an apparent joy which seemingly permeates charismatic flocks. Some even join these evangelical communities, firm in the belief that they have found Christian happiness.

Stott is right. A balanced approach. Such an approach also seems to be biblical: i.e. everything in moderation. We Reformed denominations with roots firmly implanted in the Calvinistic tradi-

tion take pride in our doctrinal and spiritual depth. We shy away from playing the numbers' game of church growth. Our efforts often fail. A quick glance at denominational yearbooks underscores the fact that our collective outreach as Reformed denominations on the North American continent is virtually nil.

Answers do not come quickly. The Church of Jesus Christ has been struggling with the problem since the days of Paul: how do you bring a Gospel that proclaims the love of God and at the same time requires a commitment for life.

We will never find a perfect church. Each denomination has its own strengths and weaknesses. But recognizing those strengths we must go out with the Bible in our hands to talk to our neighbours with evangelic zeal. We must let our faith radiate so that those around us will see the power of the Spirit in us.

That is the way that the apostles preached. So, too, did the great Reformers: Calvin, Luther, Zwingli. They all knew their Lord's message and they were not afraid to proclaim it.

Keith Knight

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Pope receives mixed reaction in the Philippines

"Pardon the irreverence, Holy Father, but we cannot restrain the surge of spontaneous joy we strongly feel about your presence. And the outpouring of effortless affection we have for you. For the brief period that you will be with us, we would like you to know that we will always remember you with all our love."
- Philippine Sugar Commission.

The Western news media have given generous coverage of Pope John Paul II's trip to the Philippines. But did the press reflect the hopes and aspirations the Filipinos had for the Pope's visit? I don't believe so. They oversimplified the complexities of the Philippines and judged by their Western standards.

The Pope was the hero and President Ferdinand Marcos the villain. The political side of the visit received too much attention. Seated beside President Marcos the Pope said: "One can never justify the violation of the fundamental dignity of the human person or of the basic rights that safeguard his dignity."

This remark made by the Pope became oft quoted. *New York Times* called it the perfect time, the perfect place and the perfect audience for such a sermon. But Philippines' Cardinal Sin stressed that the Pope's trip was "purely pastoral." Sin wanted the Pope kept out of the country's politics.

Why did Cardinal Sin invite the Pope? One of the reasons cited was that communism is making increasingly deeper inroads in the Philippines. To fortify the Filipinos in their struggles against this atheistic ideology, the Manila prelate declared it was important that the Pope should come and give them encouragement so that - to quote from a phrase first used by Pope Paul VI - the Filipinos would keep "the beacon light of Christ burning in the Orient."

Communism

One of the main worries of the Roman Catholic hierarchy is not just communism but the growth of support within the Church for the underground Communist Party of the Philippines. CPP's most fruitful grounds has been the Catholic Church. Informed sources say that around 100 priests and nuns are members of the Communist Party.

Liberation theology has made its fateful inroads in the Philippines. The radicalization of priests and nuns began in the late 1960's but accelerated after the declaration of martial law on September 21, 1972. On October 16, 1976, a referendum took place under the watchful eyes of the armed forces to make the citizens demand the continuation of martial law. This political development was protested at a meeting in the Cosmopolitan Church of downtown Manila. The gathering drew up a manifesto presenting facts and figures, showing that prosperity had yet to come to the exploited masses.

The manifesto points out: "Today, the Philippines had the highest per capita external debt in all Asia ... After four years of one man rule under martial law, the Philippine debt soared, according to Central Bank statistics, to \$4.5 billion as of June 30, 1976. While our technocrats go abroad shopping for more loans and begging for roll-overs and extensions, the martial law administrators are busy emptying the public treasury at home."

When the Pope paid his visit to the Philippines, anti-government demonstrations were staged by priests and nuns. Some of the bloodiest guerilla raids in years shocked the nation. In Manila more than 2,000 protesting students marched to an outdoor mass being said by the Pope. They carried signs demanding the ouster of the U.S. bases in the Philippines, protesting the "U.S.-Marcos dictatorship." And some 1,000 workers in Manila demonstrated against the government ban on strikes.

Another reason for the Pope's visit was the beautification ceremony. Through this event the Church hoped to make people aware of their faith. (Beatification means to make or declare holy or blessed.)

The Pope's journey to the only Roman Catholic nation in Asia was a boost for the faith of many Filipinos.

Surgery

At press time, Rev. Tangelder was about to undergo open-heart surgery to relieve a current medical problem. The prayers of the C.C. staff and the readership are with Rev. Tangelder during this critical time of surgery and recovery. Rev. Tangelder is minister of Strathroy (East) Christian Reformed Church in Strathroy, ON.

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LETTERS

Should creeds be basis of Christian school?

Dear Sir:
When I read the announcement in C.C. (March 27) of Mrs. Ruth Dieleman, about the forming of a Christian High school in Wingham, I was glad to hear this because today we need more than ever the support of all Christians to give our children and grandchildren positive Christian Education. What they learn in their early years will stick with them and is not easily forgotten.
It struck me, however, as Mrs. Dieleman said, "present plans call for this to be an interdenominational school run by concerned Christian parents," and at the same time I was told by someone who was present at the foregoing meetings that the constitution was or will be based upon the Christian Reformed Church Creed (the three forms of unity). How can this go to-

gether with "interdenominational?"

I am and always have been in favour and a supporter of Christian education and was one of the founders of the Christian School in Clinton. But in 1970 I became a believer in believers' baptism which is not in accordance with the three forms of unity, and for this reason I could not stay a member of the Christian school society.

I know an evangelical Christian father with a nice family, also in favour of Christian education but who could not for the same reason, become a member of the school society of Wingham.

The Clinton Christian School used to have the name of Calvin Christian School, but eight or nine years ago this was changed to the name Clinton and District Christian School, because the former

sounded too much like Christian Reformed. However the constitution stayed the same. I wished they would have changed that too, like many other Christian school societies, basing their constitution directly on the Bible.

The Bible tells me in 2 Timothy 3:16, "All Scripture is inspired by God and is profitable for teaching, for reproof, for correction, for in-

struction in righteousness." Every Christian will agree with this, I think.

Brothers and sisters it is your good right to base your constitution on the church creed, but then do not say the school is interdenominational. Call it by the right name so that nobody will be confused.

Still my question above stands

and I would love an answer. Maybe somebody will make it clear to me and others in "Letters" of C.C.

Meanwhile, I wish the founders of the Christian high school much wisdom and God's blessing in their work so that the plans may be visualized in 1982.

Brant Bylsma,
Clinton, ON

Eastern Canada should join Council

Dear Sir:
The article "Wash windows, Eastern Canada" (March 27), by Mr. Klein, classical delegate from Montreal was interesting, and it is quite understandable that he was disappointed about the decision not to join the Canadian Council of Christian Reformed Churches. Indeed strange that there is one classis in all of Canada refusing to co-operate.

It is sad to read that some elders voiced strong objections on some silly grounds, including association with the CJL and AACCS. That already shows ignorance on the

part of the elders who seem to be living in the past.

Certainly, in the early seventies a good many of us were not too pleased with the bulldozing tactics of the Toronto Reformers. But that was ten years ago. Since then they have publicly and openly admitted that it was the wrong thing to do. Are we never going to forgive and forget? Besides, what is the connection between Council and AACCS? To bring this into the picture when deciding to join, or not to join is very naive.

Mr. Klein makes the remark that his own pastor, Rev. Geleynse,

suggested that we must be aware of sentiments that might lead Canadian Churches to separate from our American counterparts. Rev. Geleynse should know better. Mr. Klein hits the nail right on the head when he asks: "Could it be that one of the as yet undiscovered difficulties is not so much theological, or even rational, but rather emotional in nature?"

It is encouraging to read that one consistory (Ottawa East) is prepared to join and let us hope that many more will follow and support the Canadian Council.

Klaas Terpstra,
Hamilton, ON

Questions posed about nuclear power's implications

Dear Sir:
In response to the letter written by Mr. William Luinstra supporting nuclear energy, I wish to state some of the questions I have regarding the arguments put forward.

1. Of the methods now used to produce electricity in Ontario, that is, hydro, nuclear, and other thermal (mostly coal), we are told nuclear energy is the safest, cleanest, and most economical method, not including hydro. This leaves a comparison between nuclear and other thermal (coal being singled out).

Is a nuclear plant considered safer because the probability of a major nuclear accident (resulting in a region being laid waste for many years) has been calculated as being less than the probability of a major accident at a coal-fired generating plant (explosion of a boiler, or a collapse of a boiler, or a collapse of a smoke-stack)?

Is nuclear energy cheaper if one also includes the cost of all the research and development that has been conducted (through such agencies as Atomic Energy of Canada Limited), other indirect government subsidies (such as regulation through the Atomic Energy Control Board), and the as yet unknown cost of permanent disposal of waste?

2. Are sunlight, wind, and trees not even more abundant in Ontario

than uranium?

3. If all the money used to design and build Darlington was invested in insulation and other conservation efforts, would the energy savings not more than make up for the lack of production? (I am told it would).

4. Are we to accept Ontario Hydro's estimate of growth in demand as unavoidable, or even accurate in light of our present excess generating capacity?

5. Would we be helping "Third World" countries by having them buy expensive oil we don't want?

6. Regarding efficiency in energy production, is it not usual in any analysis to include costs of capital and raw materials as well as labour?

Ontario Hydro says nuclear energy will only be used as a stop-gap measure until (centralized) renewable energy is available. I believe: greater effort (than shown by Ontario Hydro) should be made to develop renewable energy (especially non-centralized forms); given the choice between nuclear and coal generation (as a temporary measure), coal stations equipped with available technology to reduce emissions are preferable; conservation is the most important and effective way to help provide enough electricity for our genuine needs (not necessarily demands).

Ron Groenenberg,
Toronto, ON

Net result of inspiration

Dear Sir:
It is true that the Dobson film series "Focus on the Family" is shown in many communities and seen by many people. We also had a showing in the Clinton area with many people in attendance each evening. Personally I saw two presentations. Due to schedules I was unable to see the others. I agree that the film series is a good inspirational and teaching tool to help us in our relationship issues. But, and this is a big but, what is the net result?

Mr. Ralph Koops, in his letter to the editor, (C.C. April 3), states that "we can only greatly benefit from it." I do not question whether we can or not; my question is: Do we benefit from the film series, and if so how, and in which way? I have a hunch that the net result is minimal or nil.

I like to hear from people who have actually changed their behaviour or attitude in their rela-

tionships as a result of the films. Compare the before and after. How many fathers are now telling their sons more often that they love them? And how many husbands actually tell or show their wives more love and affection?

My point is that without effective follow-up there is little or no benefit to seeing the Dobson film series or any other educational film for that matter. I'm talking in terms of actual change in behaviour or attitude. Sure, some people are now, after seeing the film series more convinced in their minds that they were right after all regarding discipline. Big deal! As if that was the only emphasis in the Dobson series. It all sounds to me much like an inspirational, powerful, Sunday sermon. Everyone agrees that it was good. But soon after the amen the congregation disperses. Some light cigarettes, others light a cigar. For sure each one has a cup of coffee or two with cake. Either way the effect has evaporated, gone up in smoke or

washed down with the coffee. The actual net result is minimal or nil.

Peter Mantel,
Vancouver

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Church Page

PASTORAL PONDERING

A case for separation

✠ The name Guillaume Groen Van Prinsterer may no longer be a household word in Edmonton, AB. Still, many of our older members will recall Groen's injunction: "In our isolation lies our strength." That injunction is frequently misunderstood and misinterpreted.

What did Groen actually mean? Essentially this, that our strength is to be found in our uniqueness, in our being distinct from the world. Groen certainly did not look for physical isolation from the world, Hutterite-style.

As an illustration I would like to use the example of the Christian school movement. People have, quite correctly, pointed out that Christian schools involve separation (isolation). Many feel this is bad. Therefore, they have decided against sending their children to such a separate school. It is the conviction of such parents that Christians are called to live in the midst of their world, to be witnesses in it. And that is a noble ideal.

However, there are some other arguments which need to be considered. First, there is the matter of maturity. I do not believe that God expects or requires immature children to act as witnesses in a frequently hostile environment. Other arguments could be added.

More importantly, increasingly I am becoming aware of the validity of Groen's maxim. Not isolation in the sense of withdrawal, but isolation or separation in order to prepare for battle the soldiers of Christ's army. Even in the world we do not send untrained recruits to Russia, Red China or Cuba to be trained for armed service there with the hope that they will win over the forces of evil. We all know that if we did that, the majority would end up fighting against us. Only the very strong would survive. The military recognizes that you must separate in order to create a unique and distinct group of people (an army) which thereafter must serve and live and die for the whole (the nation). It is this kind of separation - which must be a training for service - that Groen had in mind. It grieves me to see so many potential soldiers for Christ's army lost because they were sent to the enemy's training camp. That hurts.

Rev. H.G. Samplonius,
First Chr. Ref. Church, Edmonton, AB

Greetings from Sierra Leone!

✠ We have been living in Badala for almost four months already. Learning the Koranko language has its ups and downs, but we can note progress as we recognize words and phrases in conversations. It must sound funny to the local people as we stumble through a few lines with them. Strangers walking past our house chuckle as we surprise them, greeting them in their language. In all this, the village people have been patient and very helpful.

By the end of February all of the first team was already on location. However, the work itself is not scheduled to begin until late this year. In the meantime each member of the team must familiarize himself with the culture, the language, and get to know some of the key people. Even in the short four months we have been here, impressions have

changed. I can see more clearly some of the problems confronting the aid program and their complexity. One begins to understand the structure, and some of the reasons why development in Sierra Leone is hindered.

We are beginning to get to know the people around us, their different ways of looking at things. Some people are definitely poor - others are not poor. Some families have malnourished kids while others seem to know more about nutrition and have less problems with their children's health. As you look at the system you begin to note that a lot of corruption and bribery is common. The rich and powerful are definitely in control as they are in most countries. Often the "rich man" will block the way of the small man struggling to improve his position. Some people are very progressive and will leap at opportunities whereas others will not. What I am trying to say in all this is that we have to familiarize ourselves with the people and their culture before we can meaningfully relate to them.

As you can see there are problems, and solutions are not easy or straightforward. One thing we do know, that the gospel can change people's hearts and lives. We pray that the Koranko people may become receptive to the good news that will liberate them. Pray especially for the chiefs and leaders. We solicit your

prayers for strength and direction of all the Christian Extension Services staff in 1981. Sincerely, Ron Prins.

Bethel Chr. Ref. Church,
Lacombe, AB

Developing the Can. Ref. Church Book

✠ A completely new Psalm Section has been adopted which seems to be a considerable improvement over the present psalm rhymings in our *Book of Praise*. As to the Hymn Section, a few of the Hymns of the old *Book of Praise*, which had been left out or replaced in the Green Booklet, will return in the new Book, hymns such as Hymn 29 and 46 (*Book of Praise*). A few hymns of the Green Book were not adopted for the new book, Hymn 2 and 64.

The newly adopted Psalms and Hymns will be published in one book together with the existing (old) Creedal and Liturgical Forms. The Liturgical Forms, like the Apostle's Creed, Forms for the Lord's Supper, for Public Profession of Faith, for the Ordination and Installation of Officebearers, and for the Solemnization of Marriage, which have been revised and adopted by Synod, will be published in a separate booklet for provisional use in the churches.

A next Synod, hopefully the next one, will adopt the revision of the Belgic Confession, the Heidelberg Catechism, the Canons of Dordt, and the Church Order. Only then the final Church Book can be published. Till that time there remains room of course for small changes and corrections in the Psalms, Hymns, and Forms which now have been adopted by Synod Smithville.

Calgary (AB)
Can. Ref. Church

The decline of Christian education?

✠ At a recent consistory meeting the Board of the Sarnia Chr. School brought to our attention that Chr. education is not as healthy as it could be. In the past few years there has been a decline in support for the school. Fewer parents are sending their children and memberships are also down. This will eventually lead to doubling of classes and reduction in the quality of education. For the coming year less than half of the eligible parents plan to send their children to Kindergarten.

In addition, apathy among the membership is on the increase as is evident from the lack of response from people to volunteer their services as board or committee members. Finding people to do small jobs for the school is extremely difficult. Generally young people feel they are too busy

PRESS PARADE

and older people feel they have done enough.

Parents are obliged to bring up their children in the fear of the Lord. Chr. education plays an important part in the bringing-up process. But the entire church community is obliged to help as well. Hence no one should ignore Chr. education.

We ask that each member seriously reflect upon the need for Chr. education and bring the needs of the Sarnia Chr. School in prayer before God.

Second Chr. Ref. Church,
Sarnia, ON

Mandate on evangelism

✠ The Committee appointed to formulate a rough draft of a mandate for the Evangelism Committee of First Church reported on the fruits of its labours. The result of this is that Council adopts the following mandate:

"Evangelism in its broadest sense is this, that we bring to bear upon our society the healing power of Christ. This means that we are called to minister to the aged, the poor, the depressed, to single parents, in short all who stand in need of healing and restoration. This means that we are called to proclaim the liberty which Christ brought and that we work for justice and righteousness.

"Specifically for First Church this means that we commit ourselves to continue and improve the existing projects (motel ministry, hospital visitation, and our participation in the Fair Ministry and Operation Friendship), and that we recognize the McCauley area as the area which we need to explore in order that we may become sensitive and aware of the needs in this location so that we may be able to address these people in a Word and deed ministry."

First Chr. Ref. Church,
Edmonton, AB

Immigration laws

✠ We have found out that immigration has become extremely difficult. Not only has the Alberta government made a new act making it impossible for farmers from outside the country to buy land and become landed immigrants on the strength of that (by the way, we have no farmer in the whole congregation), but also the matter of job offer approval by the Department of Manpower and Immigration has been a stumbling block. Only people with qualifications that are in demand need apply. Unfortunately we have to tell the applicants that in some cases we don't think they have a chance.

On the other hand, if someone wants to enter Canada as an entrepreneur, complete cash flow statements must be provided. We

have given information to this effect to some applicants.

Our own people who are in the position to sponsor direct relatives have been informed. We were also in contact with the Gereformeerde Emigratie Stichting in Zwolle, The Netherlands.

It is the intention that an annual report of this committee be brought to the attention of the congregation. For the Immigration Committee.

Can. Ref. Church,
Calgary, AB

Social justice

✠ The CCRCC has appointed a committee to study this matter of social justice for minorities and the committee is asking the help and input of the members of the church. It seems that we here in Quebec should have some feelings about treatment of minorities in Canada! Therefore, if you have the time and are willing to spend about two evenings on this in the next two months, alone or with one or two others in a little group, please let me know. I have five questionnaires with instructions how to use them.

Anyone is eligible, as long as you are interested in the topic, students (on any level, from high school to University), businessmen, civil servants, teachers, housewives, French, English, Dutch or Indian. Please make your opinion known and ask me for a form. Let's let the committee know how we feel about minority treatment as we experience it ourselves or see it experienced by others.

Rev. M. Geleynse,
First Chr. Ref. Church,
Montreal, PQ

In Service abroad

✠ The collection for our sponsored child amounted to \$89.03. The child we sponsor is an 8-year-old deaf boy named Suthan Kathirosan, living in Sri Lanka, Ceylon. He attends the Nuffield School for the Deaf and Blind located in the Northern Region of Sri Lanka. The school's enrollment is 230 children with a waiting list of 40 children. It is celebrating its 25th Anniversary this year. At this school, Suthan receives food, clothing, medical attention, Christian training, as well as an educational and vocational training in grades 1 to 10.

Our interest and support in this cause has been greatly appreciated.

Holland Marsh (ON)
Chr. Ref. Church

Church News

Christian Reformed

Called

—to London (Bethel), ON, Rev. Ralph Koops of Chatham (Grace), ON.

—to St. Catharines (Trinity), ON, Rev. Ralph Koops of Chatham (Grace), ON.

—to Barrie (Covenant), ON, Candidate John De Winter of Mountain, ON.

Orthodox Christian Reformed Church

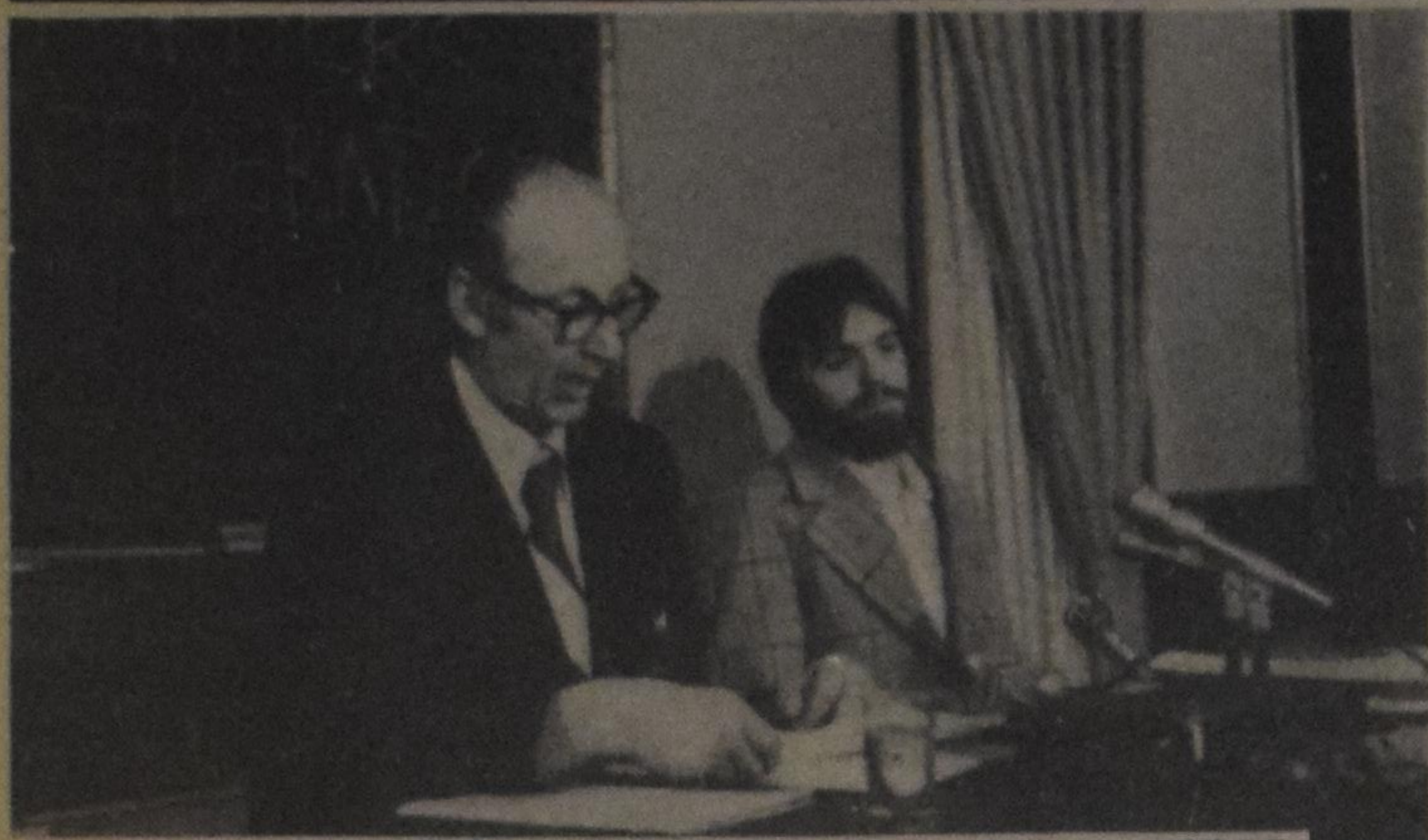
Sunday worship service
at Orange Hall,
Maitland St. North.

Minister:

Rev. Cornelis Bronsveld
10 a.m. worship service
2:30 p.m. worship service

★★★

Prime agricultural land becomes target of urban sprawl



Press conference with Peter Goutbeck and John Kolkman of CFF.

The Christian Farmers' Federation of Western Canada and other Christian organizations have been fighting with the city of Edmonton and with the provincial government over a proposal to enlarge Edmonton's urban boundaries by 150 per cent. Such a proposal would place a great deal of prime agricultural land within the city's boundaries and make it ripe for real estate development.

Calvinist Contact's Wilma Binnema Vander Schaaf records the fight of the CFF.

by Wilma Binnema
Vander Schaaf
C.C. Staff

"Land cannot speak. The citizens as its stewards must address how its use may best serve us all." Thus begins an article by Jim Visser, an Edmonton, AB farmer whose land may be swallowed up by an enlarged city of Edmonton. The article, published in *The Edmonton Journal*, asked: "If we keep building our cities on farmland, where will we grow our dinners?" and illustrated that the major issue at stake in the land grab proposal is not jurisdiction but land use. Land use is a primary issue and much more ignored.

The Christian Farmers' Federation of Western Canada has taken an active part in the Edmonton Annexation issue. If one were to believe the City of Edmonton - sponsored ads, and the publicity of its counterparts, Sherwood Park and the city of St. Albert, the one and only important issue is jurisdiction. By way of briefs, letters, a press conference and an attractive display in a downtown mall, the CFF has attempted to bring out the land use issue. Following is part of their statement given at their recent press conference (March 19) and presented by Mr. Peter Goutbeck, president of the Edmonton local of the CFF.

"The Christian Farmers' Federation is disappointed that the Local Authorities Board (L.A.B.) in its December, 1980 report, ignores agricultural capability of soils when making its recommendations on the Edmonton annexation. Such an omission is inexcusable when you consider that 58 percent of the soils in the area recommended for annexation are Canada Land

Inventory Class 1 and 2.

"Helping to detract further from the need to conserve prime food land, are the emotional campaigns which have been launched by several municipalities both for and against annexation.

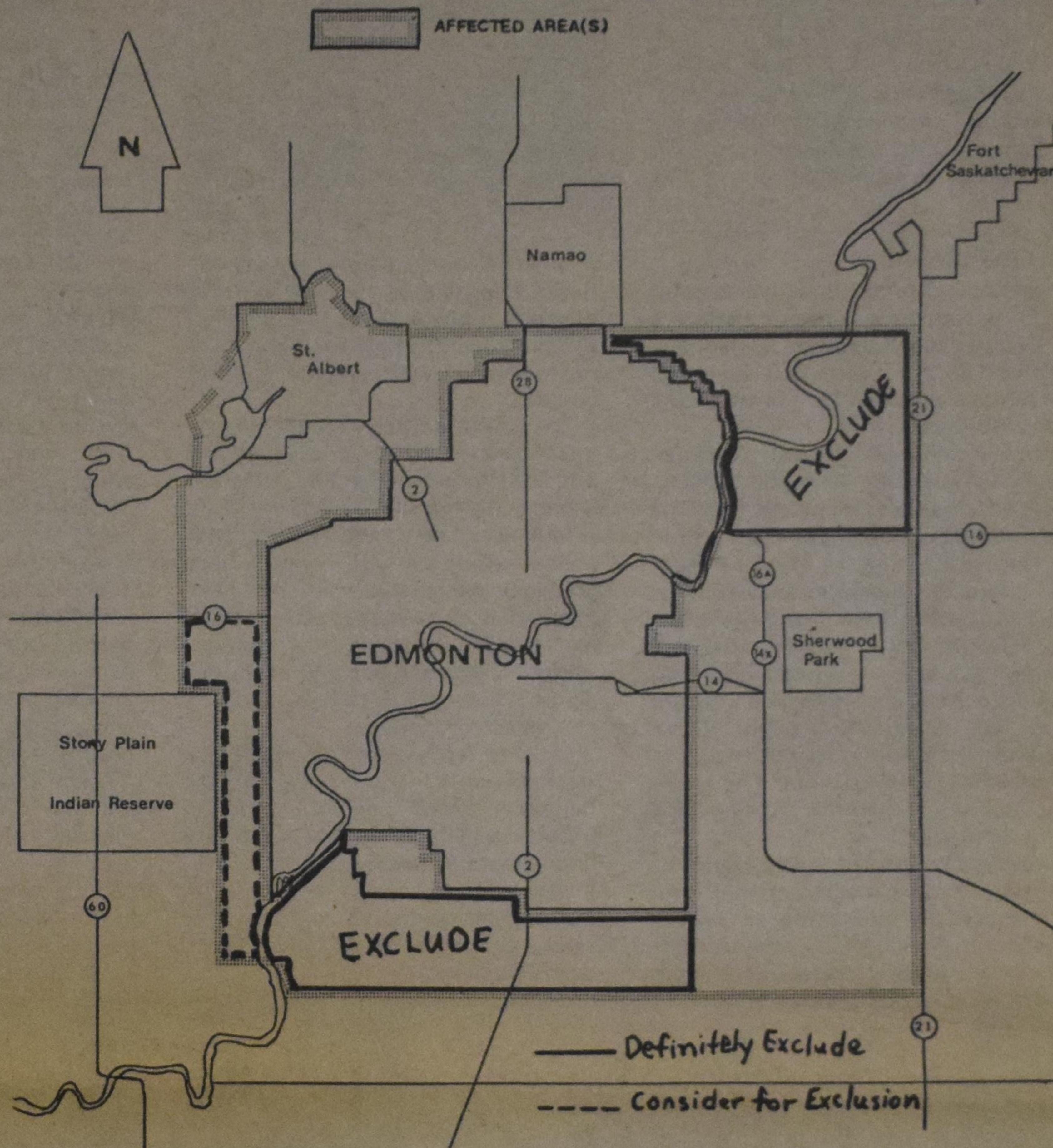
"We are trying to present another side to the annexation controversy through our information display at McCauley Plaza. Volunteers from the Edmonton Local will be acquainting the average citizen with the land use issues involved in annexation. The Federation believes that food land conservation needs to be a very important factor in the Cabinet's decision to adjust the City's boundaries. We recognize that the City does need some additional land to grow on. However, to increase the City's size by 150 percent, as the L.A.B. recommends, cannot be justified even using current growth projections."

Urban sprawl on good agricultural land follows an historical trend that has not been in question long and hard enough. The CFF display at McCauley Plaza showed how that trend is epitomized in the Edmonton situation where 58 percent of the total land area within the proposed annexation boundaries consists of Class 1 and 2 soil with no or very little limitations for food production. Almost 90 percent is classified from class 1 to 4 and is considered suitable for food production. Compare this to 72 percent in the Edmonton Regional Planning Area, 32 percent for all of Alberta and a mere 7.5 percent for all of Canada. This is carrying a questionable trend too far.

In their brief, the hearings, and in a letter to the Hon. Marvin Moore, Alberta Minister of Municipal Affairs, CFF stated:

"Generally speaking, the best agricultural soils in the Edmonton region are located on both sides of the North Saskatchewan River valley south and south-west and north and north-east of the present city boundaries. With the exception of the irrigation areas, these soils are able to grow a greater diversity of crops than anywhere else in the province. Most of the farmland is ranked as class 1 by the Canada Land Inventory.

"Two factors combine to render these lands of critical importance to agriculture:



Soils: This area is part of a post glacial lake bed. Soils which developed on this lake bed are of the chernozemic order. These soils have good aeration and excellent subsoil drainage characteristics. This makes them suitable for root crop production and market gardening.

Climate: Professor Fred Bentley in testimony to the L.A.B. hearings, calls this part of the Edmonton region a frost-free island. "The immediate vicinity of Edmonton is the most climatically favoured area for a variety of agricultural crops, of this part of Alberta, because we have, as you indicated, a somewhat longer frost-free period and we have more heat units than there are just a very short distance to the west, or even out in the Cooking Lake moraine and so forth, so you have the combination of frost-free period and heat units giving this island in here superiority climatically."

Recommendation

The CFF press release concludes: "The Federation also recommends that the L.A.B. recommendations be revised by Cabinet so that the most highly fertile soils are excluded from annexation. Farm lands lying north-east of the present city boundary north of Highway 16 should be excluded, as well as lands lying directly south of the Restricted Development Area along the southern boundary. Consideration should also be given to

excluding land lying west of the present city boundary and south of Highway 16.

"In the final analysis, the annexation bid by the City of Edmonton is only a symptom of the fact that the provincial government allows municipalities to contravene good planning principles by consuming the food production base at a rapid rate.

"The province needs to provide greater leadership in land use matters. Alberta needs legislation which identifies those areas of high agricultural capability which should be permanently set aside for food production.

"It is unfortunate that Alberta does not have an agricultural body with similar goals as the Energy Conservation Board has in the energy field. Alberta needs an agricultural resources conservation board which would be charged with identifying and conserving our finite farm land base.

"The Christian Farmers' Federation realizes that the factors involved in the Edmonton annexation application are extremely complex. Nevertheless, we believe that the case for preserving prime food land needs to be strongly stated lest it be once again not seriously considered."



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Between Us

by Phyllis Kroeker

Miss Kroeker, formerly from St. Catharines, has been living in Europe for the past few months. She recently moved to the island of Patmos, origin of this report.

◀ On Patmos

This April, the Greek government declared the island of Patmos a holy island. Patmos is unique in the world, for it is here that the angel, with signs and wonders, revealed the future to Saint John.

To walk the island is to call up images from the book of Revelation: many-headed creatures; monsters from the deep; an angel standing on the sun.

This is where the sky fell like a gauzy veil sometime around 95 A.D., to reveal the Omnipotent One sitting on a throne.

"His eyes blazed like fire; his feet shone like brass . . . and his voice sounded like a roaring waterfall," wrote John. Here, long ago, the sky "disappeared like a scroll being rolled up," and John saw "four angels standing at the four corners of the earth, holding back the four winds."

I arrived on Patmos in late March, at the tail of a bad winter storm. I had seen it through the salt spray as we bypassed it at midnight, unable to enter the small harbour. We waited out the

storm on nearby Leros, abundant with flowers and rolling pasture land.

The men in the Leros taverna sang and danced as they worked. I wondered if Patmos inhabitants would so clearly reflect their own uniquely religious heritage.

The winds were still high when we finally closed on Patmos the next day. Scala, the main village, shone in the emerging sun, a small sea of white buildings nestled between mountains. Scala seemed calm, ordered, and welcoming.

The island is fifteen square miles of mountains and valleys. Its population is 2,500, with a large emigrant population. Goats and a few sheep graze the rocky, pale green brush on the hillsides, each animal wearing a bell. Farmers bring produce to Scala on donkeys. Fishermen paint their boats in blues and greens, preparing for summer fishing. Merchants begin to open their shops at the sight of the first handful of "touristas" this season.

In Chora, settled like a cloud of white-washed houses adorning a hill, the famous eleventh century monastery crowns the island. Its mammoth rock buttresses are brooding and protective.

Monks, bearded and smiling, drive the winding roads in small cars. One sees a black limousine parked at the humble convent.

On Independence Day, March 25, I attended a school play in Kampos at the south end of the island. The costumed children shouted kathartically, brandishing swords and drinking to freedom, all to thunderous applause.

One day I found a place to call home, a small room in Loola's marriage house. Her farm faces onto the sea, and backs onto the little valley of Meloi, green and pastoral, dipping gently into its own bay and sandy beach. Nights here are bathed in brilliant star-shine, ruled by mighty Orion, and the big dipper which hangs upside down.

Kristoula, Loola's four-year-old daughter, left an armful of yellow daisies in my room, because she wants me to be her friend. Mama and Papa brought fresh eggs, and showed me how to get water from the well.

Every morning Loola brings her goats past my door to graze on our hilltops. I blink in the sunshine, exchanging good-mornings. "Kalimera!" we laugh, as she encourages the hobbled animals to hop from rock to rock.

Soon I will visit the monastery. Perhaps I shall attend one of the masses held at three o'clock every morning. In its library I'll see sixth century manuscripts. I will also visit the cave in which John purportedly dictated parts of Revelation to a young student.

I hope to discover more about a cult-

like group on Patmos. Their leader is an Englishman who reportedly teaches the use of the I Ching, reads auras, communes with spirits and claims to heal the sick. The group consists of foreigners, and, I'm told, has far-reaching plans.

I will walk the hills, too, a stick in one hand and a rock in the other, protection from the vipers and scorpions that proliferate on Patmos.

A man on Patmos

Says he speaks to spirits.
Last summer, he fought the doctor.
"I will heal the child," he said.
The man is a foreigner, nice enough.
He was called to the monastery
To explain himself: they let him stay.
He offered to help me find a house.
"We'll throw an I Ching for you," he said.
I told him I'd chosen my own method.

Once, on Patmos

An exile spoke to angels.
This spring, the island was declared holy.
In the monastery, bells ring at three a.m.,
And the monks sing while we sleep.
In a nearby cave, the exile once wrote,
"I saw a great white throne
and the one who sits on it.
Earth and heaven fled from his presence
And were seen no more."

On ancient Patmos.

PASTORAL COUNSELING

The healing power of love

By Rev. Ralph Heynen

Although the home is where love should rule, it's often a place of hostility and resentment. Children grow up in loveless atmospheres where parents are constantly bickering and fighting. There are also unwanted children. But most often parents use more subtle means of rejecting their youngsters. Parents sometimes have a way of comparing their children with others. They say: Why can't you be like your older brother. He never caused us any trouble! And some will openly admit that they are ashamed of one of their children. Some have a tendency to discipline their children to the extreme, to over-discipline them.

There is healing power in love. I once talked to the parents of a six-year-old boy who was causing them a great deal of difficulty. The boy was hostile, he would fight with the other children, he would make disturbances at the dinner table. I asked the father: "When is the last time you took the boy in your arms and hugged him and told him that you loved him?" He said: "I never thought of that. I've spanked him so often and we've dealt with him very harshly and he hasn't given us much opportunity to show love." Love doesn't mean that you tell a person "I love you" just because they happen to be particularly lovable at the time. Possibly they need that love much more when they're misbehaving.

It's also evident that there is a healing power of love in family living. Many of the little sore spots in a marriage can be removed when love takes over. Each person, each couple has a unique definition of love. There

are many forms of love. Paul presents love as a "many splendored thing" in 1 Corinthians 13. It involves a complete commitment of one person to another. Such love can withstand the storms of anger, the threats of jealousy, the undercurrents of frustrations, because it's a healing power in a person's life.

When you talk about love you have to be careful because the term "love" is often identified with sexuality. People in the theatre, on the TV, and in daily conversations may talk about "making love," for example, which is another name for having sex. One man said, "Love is just a feeling: it comes and it goes . . . sometimes you have it and sometimes you don't and there's nothing you can do about it."

To understand love it is important to be able to recognize the real thing and to know when we really love someone and when someone loves us. One of the basic needs we have is to love and to be loved. No one in all the world can live without the sense of either being loved or loving himself. Preferably, both are there. Love is a universal hunger that lies within the human heart.

The feel of love should be a love of life in the first place. That's the mainspring from which we move. There should be a love for ourselves. Jesus says: You must love your neighbour as yourself. To really feel loved means that you have self esteem, that you think rather well of yourself in spite of the fact that you are not always what you really ought to be. God loves us - the unloveable - and we must show love to those who are not so loveable. That's the proof of genuine

love.

The marriage form speaks of love, honour and to cherish . . . This is part of married life - honouring and respecting the other. You do for the other because you love him/her. Love is also wanting to be with a person. A husband and wife may say that they love one another but they don't spend much time together, they don't particularly care to be together . . . each goes to his own type of recreation. The wife has her clubs and her coffees and all her activities. The husband has his groups - and so they don't spend that much time together. The idea of being together, doing things, travelling, talking, enjoying recreation, sharing, all these things are a part of the power of love.

There are things that interfere with loving relationships - we're selfish, we're conceited, we're stubborn, jealous, irritable, argumentative and maybe not too tactful. We may have a bad temper, we don't express appreciation and every one of these things can undermine the love we ought to have for others. But if underneath all of these things is a heart that beats with love for someone else, then these things can be overcome and conquered. I said that I think we tend to confuse sex with love. Sexuality is part of love between husband and wife. But it surely is not all of it; it's only part of it. If our love is only in that area, we're missing something. We don't see each other as loveable individuals; we think in terms of bodies, not of souls. We are thinking of physical aspects rather than inner attitudes.

We know that Christ loved us

enough to give Himself for us. We, in turn, should love Him. Isn't this the heart of the Christian faith? To love and be loved. We respond with loving hearts to His love for us, His love which was so great that He went all the way to Calvary for us. If you want to talk about the power of love, look at the love of Christ! This was a love that was uncalculating, not thinking in terms of returns but in terms of giving.

Paul tells us that we ought to have love in the family: husbands, love your wives, even as Christ loved His church and gave Himself for it - meaning that love is a self-giving love. It's not trying to see how much you can get, but how much can you give? That's the real joy, the center of genuine love. This is one of the most profound powers in our whole life. It takes in all of life! Our relationship with each other, our children, our friends, our God. That makes it all-inclusive. That makes it important. The Bible commands: Love! Love your neighbour as yourself, love your wife; wives, love your husbands; parents, love your children . . . even love your enemies. That's God's commandment!

Thought for the week:

One of the favourite greetings people often use is - "Good morning, how are you?" There are many people of whom you should not ask that question. They are going to tell you all about their problems, about their aches and their pains. We ought to think of "How are you?" as a greeting, not a question.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



185. The kitchen helper stepped forward. The King held his forefinger to his temple to think. Then he spoke: "Your story has been upheld. You gave me the exploding bun, but you did so unawares. You too were innocently imprisoned and suffered needlessly. But I shall make it up to you. Ah, I know: you'll no longer wash dishes in the kitchen; I'll give you another job. Let's see, you're too fat to be a soldier. No, I'll have to think of something else."

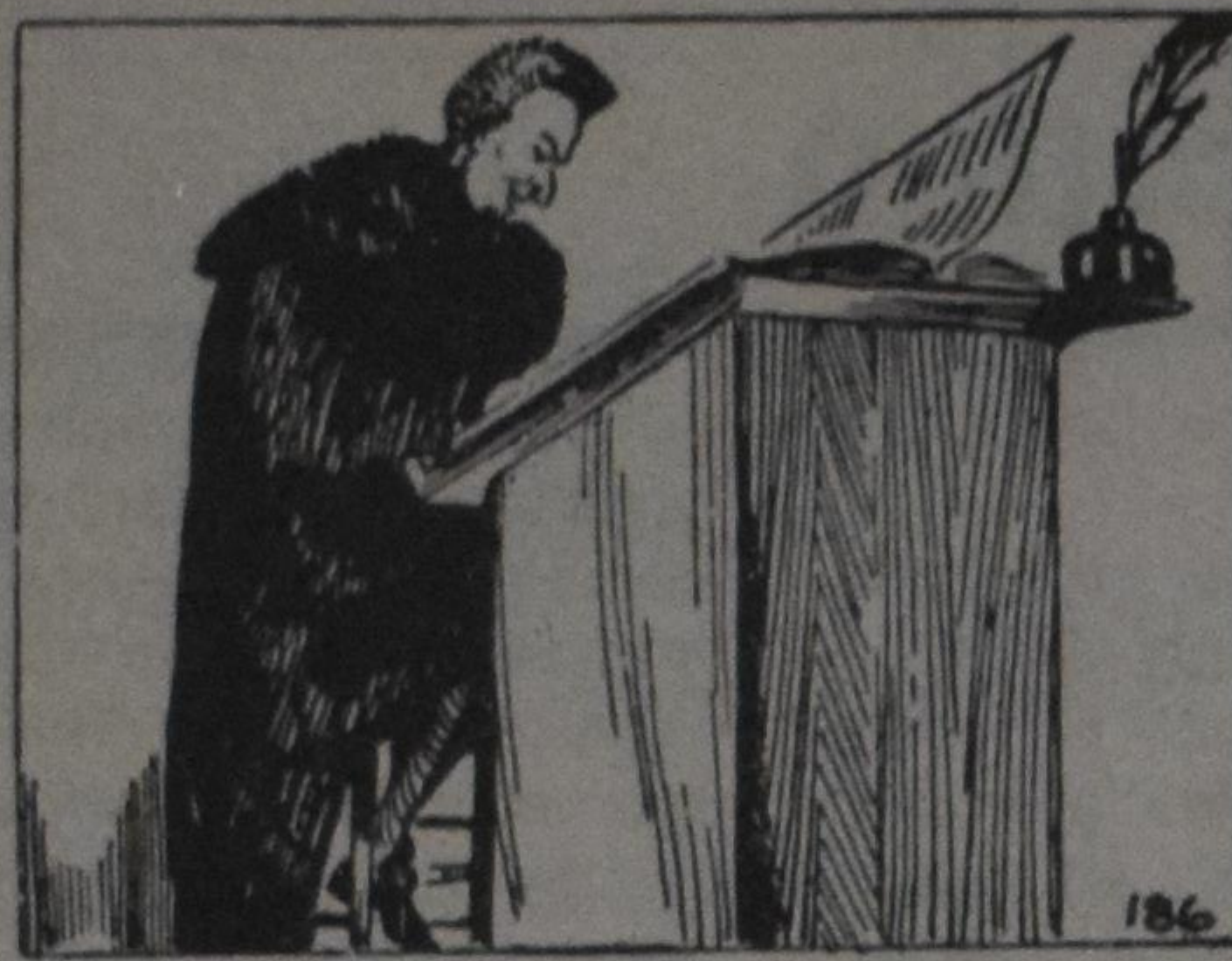
186. Again the King thought. "Lord Court Marshal," he asked, "are there any nice positions open in the palace or in the city or elsewhere in my kingdom?"

The Court Marshal paged through a huge book. "Yes, your Majesty, there's a nice job open in the city. Town crier."

"Beautiful! Town crier it will be. You'll be given a fine suit with red and green stripes, a leather belt with a silver buckle, a hat with a big feather, a copper cymbal, and an oak hammer with a leather head to pound it with."

"B-b-but I-I-I c-c-can't—"

The new town crier wanted to say that he couldn't be a crier because he stuttered so badly. But he couldn't get the words out quickly enough. The King thought he was just bashful and grateful. "That's all right," he said. "No need to thank me. You've earned it fair and square."



187. "And now Baker Bumble . . ."

Baker Bumble, who was sitting relaxed on his little bench, watching and listening, started. "Me?" Was he supposed to appear before the judge too? He looked about uneasily. "Me?"

"Yes, you," said the King. "You wrongfully suffered a great deal of abuse. I want to set things right. Think of something you would like."

"Oh, your Majesty, that's not necessary. I'm just glad I'm no longer a wonder doctor and that I can go back to being an honest raisin bun baker."

"Just think of something, Bumble. I insist. I'll give it to you if I can."

188. "What would you like? A hat with feathers and a gold buckle? A beautiful horse so you can learn to ride? Two dozen new caps for your wife? A golden cage with a gold finch in it? Anything you like. Anything except to return to your country. I need you here to bake those delicious raisin buns for me. Anything else, Baker Bumble, is yours for the asking."

Bumble slowly shook his head, looking at his wife. He couldn't think of a single thing.

"There's no hurry, Bumble. Take your time. You can tell me later."

"Now, bailiffs, bring in the clippers. Set the phony baker before me and do your duty!"



189. The evil doctor was led before the throne, trembling from head to foot. Oh, if only he had never set foot in this palace or in this country! This was what his greed for gold ducats had brought him. Condemned as a charlatan! Now came the horrible punishment.

On each side of him stood a black-hooded bailiff, each holding small silver clippers in his hand. A third tied his hands behind his back and then seized him by the shoulders. Those powerful fingers felt like a vise; he was helpless in that grip.

The hall had become frighteningly still. The horrible sentence was about to be executed.

190. Slowly, dignifiedly the King rose. When he lifted his right hand, the two hooded bailiffs would notch the man's ears.

Mrs. Bumble couldn't bear to look. She pressed both hands over her eyes and bent forward as far as she could. Baker Bumble didn't know what to do. He was sitting way in front where he would see it all. He could feel the clippers biting into his own ears. His hands went up to protect them.

Suddenly he lifted his head; his heart hammered with fright and gladness. His hands still on his ears, he leaped to his feet. "Your Majesty! Please, your Majesty!"



191. The King stared at Baker Bumble in astonishment.

"Your Majesty, I just thought of it!"

"Patience, Bumble; you may choose in a moment. After we have carried out our sentence on this man."

"No, your Majesty, I must choose now!"

"What's your hurry all of a sudden? Why—? Oh, all right, tell me, what do you want? Something special?"

"May I choose anything I want, your Majesty? Anything at all?"

"Yes, that's what I said. If I can give it to you, it's yours."

Beaming with delight, Bumble let go of his ears. His jolly eyes sparkled and his chubby cheeks shone.

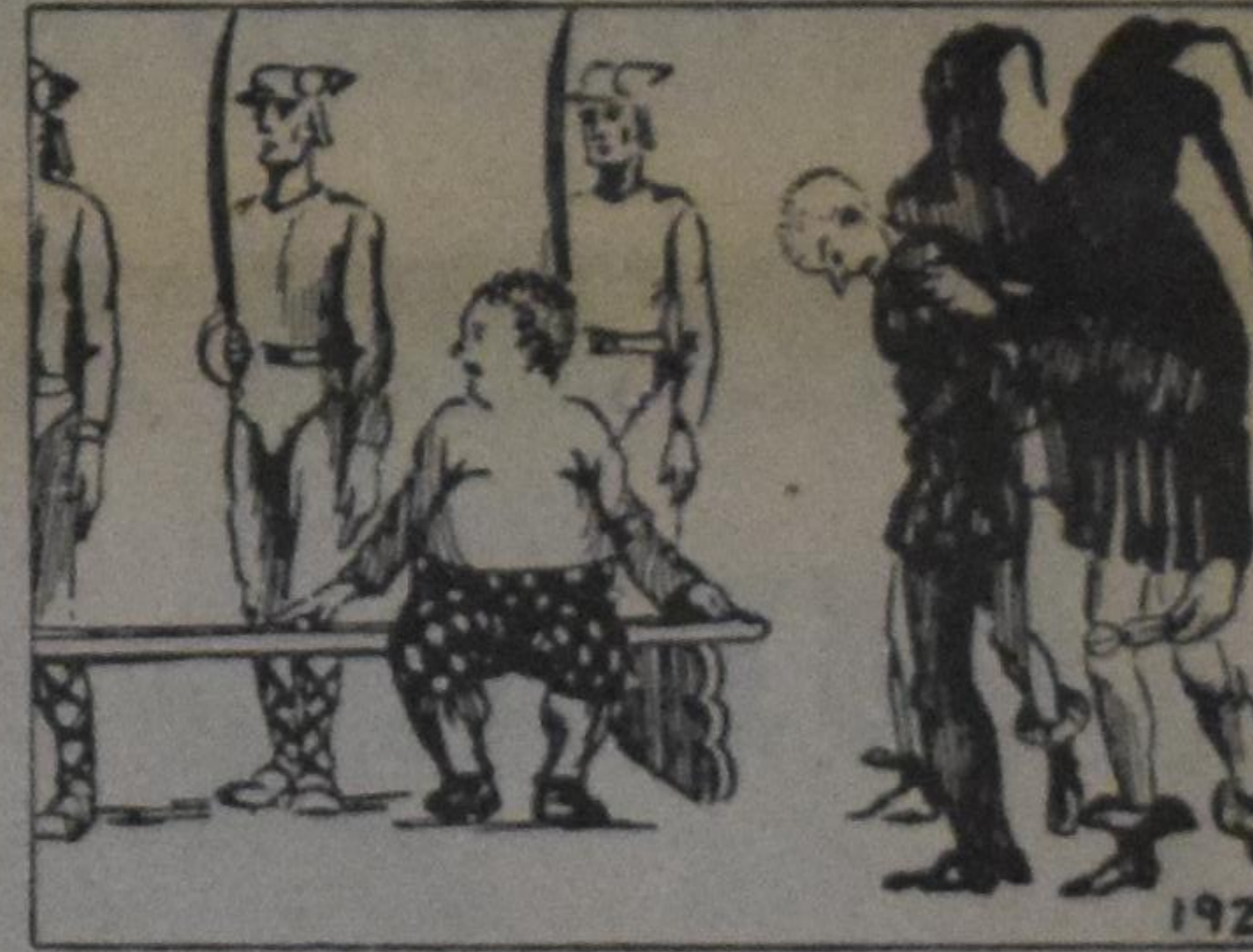
192. "Your Majesty, then . . . then I choose those two silver clippers. You said anything you could give me! You promised . . ."

The King looked astonished. "All right," he said, "but first we need them to clip—"

"No, no!" cried Bumble anxiously. "Now! Right now! Please, your Majesty, give me those clippers and let that charlatan keep his round ears!"

Mrs. Bumble had jumped to her feet and nodded furiously at the King, as if to say, "Yes, your Majesty, yes! You must do as he says; you promised."

The phony baker's eyes grew and grew. Then his cheeks turned red with shame, and he hung his head.



Voortman Cookies

TRADITIONAL FAMILY BAKING

A free ride for population education

by Dileep Padgaonkar

"The wind never stops blowing at a tree with many branches."

This is a young Filipino mother speaking to a friend. She quotes the popular saying to sum up her woes: She has had too many children in quick succession. She cannot look after them with the care they deserve. Into the bargain she herself has lost the sparkle of youth. The friend listens, offers a word of solace. End of scene one.

The dialogue is from a radio play that seeks to convey an urgent message: a balanced diet and a small family must go hand in hand.

The play forms part of the teaching materials developed by specialists from twelve

Asian countries during a workshop organized by the Unesco Regional Office for Education in Asia and the Pacific in the Philippines. Other materials include leaflets, comics, slide-shows and flip-charts. They are designed to help educate people outside of classrooms about planning their families.

Such "population education" is a relatively recent activity in Asia. But its importance is widely recognized throughout the region. The reason is not far to seek. As many as 2.4 billion people live in Asian countries. The population increases by 43 million people every year. Many of the most populous countries in the region are also among the world's poorest. How can they possibly feed, house, clothe, educate and provide jobs and

essential services to these growing millions?

The answer, by no means easy, is increasingly sought in what official jargon calls the two "key variables affecting fertility behaviour": education and income. In plain words it means that the vicious circle of poverty and population growth cannot be broken unless efforts are simultaneously made to raise living standards and to educate people at all levels about the advantages of keeping the family small, the diet balanced and the environment clean.

In recent years governments in Asia and the Pacific have sought Unesco's co-operation in developing curricula and training programs, in research and evaluation and in establishing an information network in the field of population education.

So Unesco, together with the United Nations Fund for Population Activities established a regional mobile team for population education based in Bangkok. Its job was to strengthen the government's ability to formulate and implement population education.

◀ Non-formal education

From 1973 to 1979 the mobile team trained 430 key personnel through its regional activities and more than 300 others through national training programs in which it participated. The emphasis is increasingly on including population education in education given out of the schoolroom.

Explains Dr. Leonardo D. de la Cruz, Unesco's regional advisor on population education in Asia and the Pacific:

"Cross-cultural studies have consistently shown that in general fertility behaviour is inversely related to people's level of education. The higher the educational attainment, the lower their fertility rates. In some studies, however, it was shown that fertility rate is significantly higher for people with very little formal education as compared to those with no formal education at all."

Fortunately, many countries in the region have evolved a variety of "non-formal education programs" that are carried out outside formal schooling. They receive strong political support and are therefore more likely to succeed. Adds Dr. de la Cruz: "We would like population education to get a free ride on such development programs. The free ride will not be seen as an added burden. Rather it will be beneficial. It is a little like birds that ride on water buffaloes. The riders are welcome because they serve to drive away flies and other insects that prey on the animal."

Typical of the mobile team's regional activity was the workshop held in the Philippines. Each of the 24 participants from the twelve Asian countries first spoke about the problems they had to face to introduce population education in non-formal education programs.

◀ Problems aplenty

Low levels of literacy, lack of know-how for materials and development, poor logistics, the sheer size of the population, inadequate finances, religious and socio-cultural beliefs, resistance from the target audience and poor

dissemination of materials: these were some of the commonly encountered problems enumerated in the country reports.

To overcome them, the reports pointed out, the countries had tried to develop a variety of motivational and instructional materials including teachers' training guides, training manuals, charts, posters, slides, tapes, puppets, dramas, film-strips, and self-learning packages.

Following this exchange of experiences the participants in the workshop formulated guidelines for the development of curricular materials. These, they argued in substance, must be based on the needs and problems of the target audiences. They must be suited to local conditions and must be flexible enough to accommodate new developments and changes. Furthermore, they must be inter-disciplinary in nature and in tune with national education and development goals.

So much for theory. But what of practice? To test the validity of their guidelines and the soundness of the methods they had chalked out, the participants, breaking into two groups, went out to the field.

Over the next few days they spent long hours in two villages, Pansol and San Antonio, talking to local leaders and making sample surveys with the help of detailed questionnaires in order to better identify the problems, needs and interests of the communities.

On the basis of this information the participants determined the population education goals for selected audiences and ways and means of attaining them. One group concentrated on home economics. Continued on page 9.

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Penelope Tyndale, Waymeet Learner's Market.

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The Most Rev. Remi J. De Roo, Bishop of Victoria.

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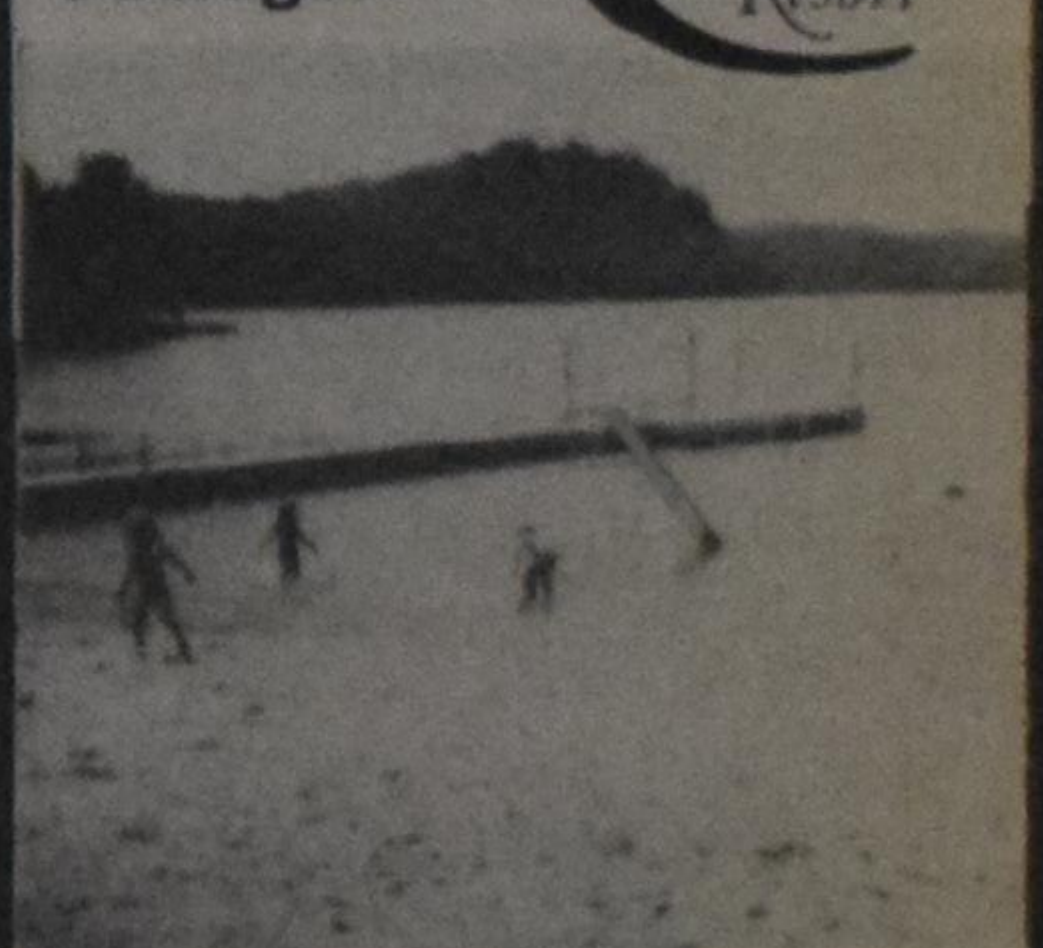
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and the other on rice cultivation. Each one developed a number of visual aids: booklets on the function of nutrients, charts showing requirements of vulnerable groups, more charts on cooking utensils and equipment and on methods of nourishing a baby, leaflets on breast feeding and artificial feeding, pictures showing the causes and effects of malnutrition, a film strip on the same subject, a guide-book on cooking, posters and flip charts with information on pig raising, comics on planned parenthood, sanitation and health care for mother and child alike.

The experience, according to most participants in the workshop, was both challenging and rewarding. Many felt that it was worth repeating back home. Naturally they would adapt the materials to suit local conditions; they would also organize a variety of activities to develop know-how about giving population education a 'free ride' on other development programs. But the themes were valid everywhere. And some of the punch lines too. One poster about the relation between size of family and quantity of food available for each member was particularly popular. It read: "Less means more and more means less."

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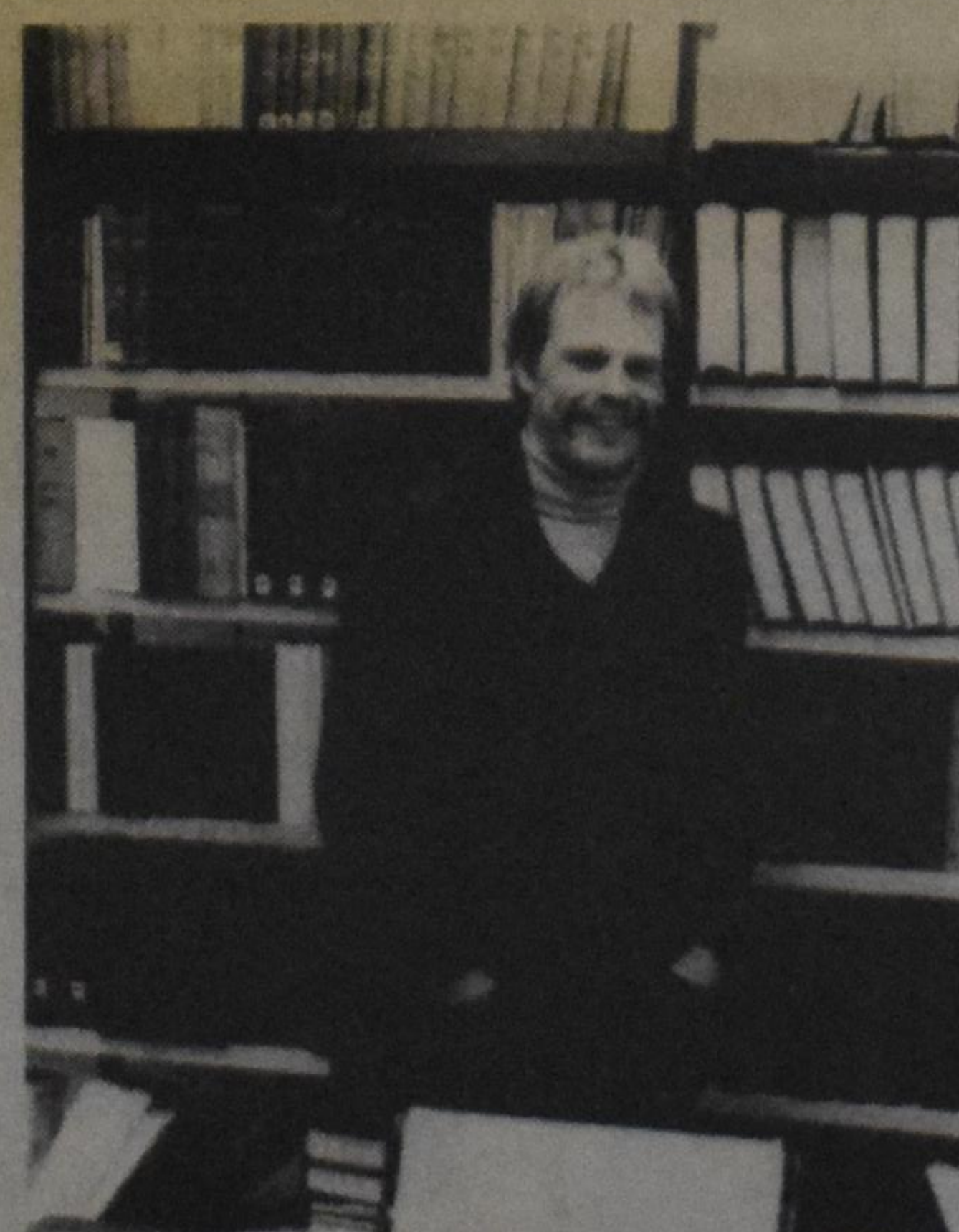
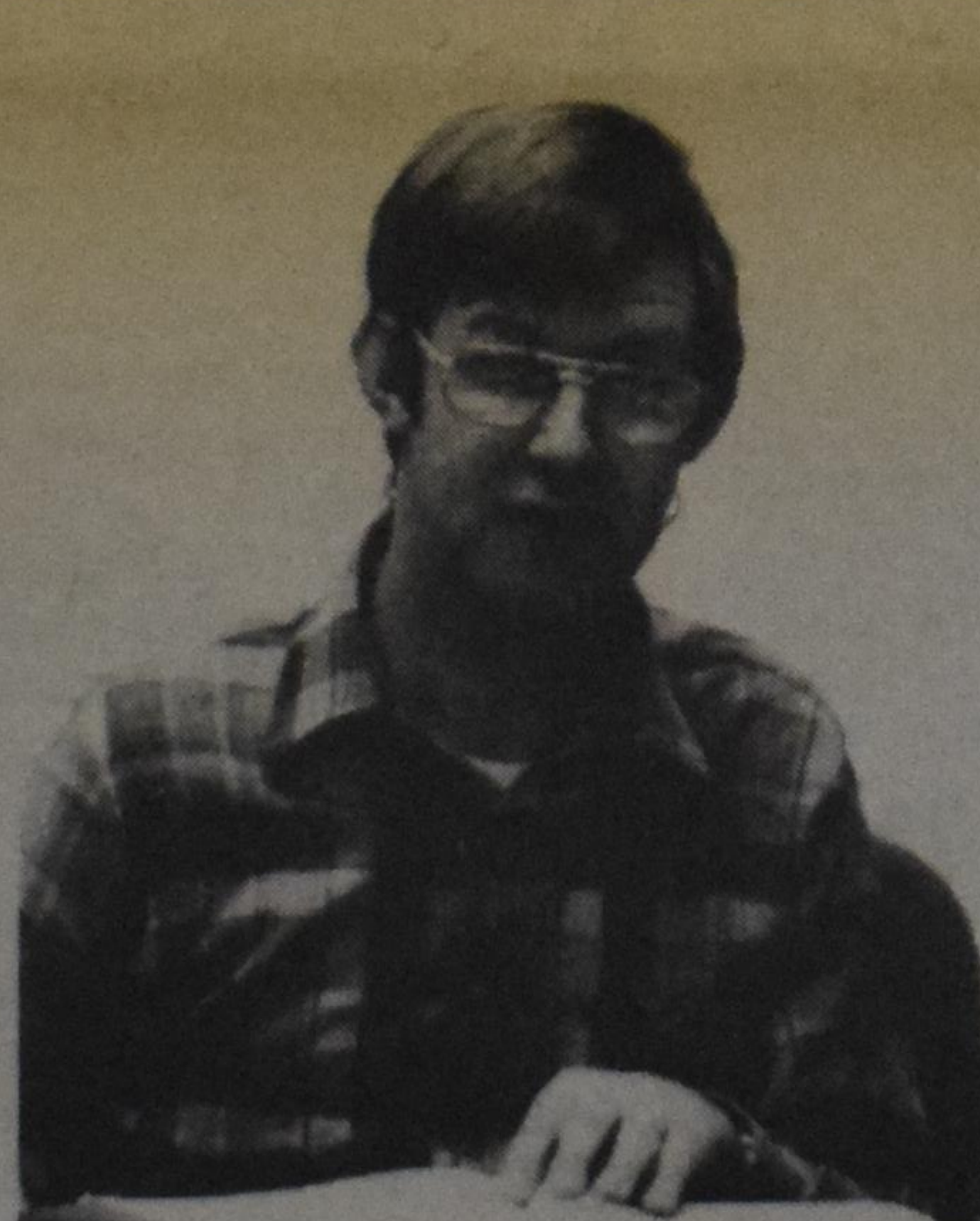
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Love, and a pale blue ribbon

by Judy Lunshof

Love. How easily this little word falls from the tongue. How readily we claim to be both its giver and taker. How often romantic and philosopher alike have pondered over its truths twixt the covers of a book. How utterly shallow it becomes in the clutches of our modern song-writer. Like muddy boots that trample over a precious work of art, he reduces love to a mere whimsical sentiment.

His flighty phrases obscure

the reality of love. We might casually hum along to ditties such as "Love is in the Air," but I ask you, "What is love?" Is it for you, just a fondness for someone of the opposite sex? Is it a strong desire for some "thing"? Perhaps, more nobly, is it a deep and tender emotion that spring up within you when you behold beauty or goodness? It was during the summer of my 18th year that I learned love is not just a feeling. It is a way of life.

I recall her vividly. Her name was Annie. From the

moment of our first encounter, I sensed Annie was unique. True, she was elderly, confined to her bed, and somewhat senile, like most of the other patients I would be caring for in our local nursing home. Her thin, pallid face, etched with wrinkles, barely dented her pillow. Arms lacking flesh lay limp and gaunt, almost matching the colour of the freshly-bleached sheets. Bony hands were flecked with age. Yet I found her strangely beautiful. No painter's palette could reproduce the enchanting violet of her large, round eyes. Unlike the others, they were not bereft of life's sparkle. They were not glazed with indifference, nor did they stare blankly into nothingness, void of any expression. Why, I wondered.

Likewise, her hair. A filigree of silver-grey, it was neatly brushed into a long, thick braid and held tight with a pale blue ribbon. Unlike the others, it boasted a lustre almost unreal, a radiance that would seem to suit one much younger. How could this be, I wondered.

"Annie, won't you sing for us?" Annie didn't need much prodding from one of the regular nurses' aides who had led me to her bedside. Never has "The Lord's My Shepherd" been sung with such child-like gusto, such profound joy. I scarcely noticed how her voice cracked and quavered. "Annie does not talk, but oh, how she loves to sing," I was told. "She never turns down a request." Now I was certain that Annie was special. Yet, I knew so little about the sweet songstress who'd captured my heart!

It was my second day on the job. There was so much to learn. There were actually rules for making a bed! Today I would be shown the exact procedure for bathing those who were invalid and bed-ridden. Through the eyes of a naive, teenage girl, I watched in shocked silence while the aide, assigned to teach me, tackled this chore. She joked and chatted cheerfully with each patient, apparently oblivious to my initiation into a world of suffering I'd never seen.

However, when we reached the door of Annie's room, she touched my shoulder and quietly remarked, "Judy, please don't be too upset when we bathe Annie. You see, both her legs were amputated some years ago; cancer, you know." I felt faint. "Oh, God, it can't be, not Annie; not Annie with the violet eyes; not Annie with the silver hair; not my Annie!" I don't know how I managed to smile when Annie sang for us afterwards, for, devastated, my young life had touched its first real valley.

I grew more disillusioned with each passing day. It seemed evident that the friends and family of these lonely, old people had all but erased them from their lives. I tried to console myself by thinking that perhaps visits were made prior to my 3 to 11 p.m. shift. Even so, I decided to make a habit out of coming to work a half hour earlier than usual; thereby, I could devote some time to those who so desperately needed a caring soul in their drab and monotonous existence. Naturally, the first one on my list was Annie.

A self-righteous anger flashed through me as I made my way through the long, bleak corridor to Annie's room. Who could have left her like this, so alone, with only four walls to keep her company during all those endless days and nights?

The drone of a male voice came from Annie's room. A doctor perhaps? A pastor? I stood glued at her doorway, completely stunned by a most touching picture that met my eyes. Her companion was too engrossed in his task to notice me. His one arm gently cradled Annie's head, as a mother would her new-born child, while the other was busily engaged in brushing each strand of her unbraided hair with the utmost care. He remained unaware of my presence till he turned to fumble for something in his pocket. He nodded in friendly greeting as he held up a lovely, pale blue ribbon.

"Love springs eternal." For Annie and her husband it was the glorious truth. He saw her

not through eyes of pity, but through eyes of undying love - a love that knew of sharing good times as well as bad, a love that had endured under most trying circumstances, a love that lived solely for the other, a love that just would not fade away.

Later, at the nurses' station, I learned that he came to visit Annie every day. The whims of weather had seldom held him back during the six long years of her stay there, nor did the forty-mile trek from their home-town seem to present a problem for him.

Daily he brushed and braided her hair, never forgetting to bring a clean, pale blue ribbon to tie it with. On many occasions, he would bring her fresh fruit or chocolate. Each afternoon, he served her a cup of freshly brewed tea that he prepared in the kitchen just down the hall. Afterwards, he would perch himself on the edge of her bed, clasping both her hands in his, and tell her tid-bits of news from the world outside. Before he left, her pillow was fluffed up, the lumps in her covers ironed out, and the bed adjusted to make her as comfortable as possible. Then followed a good-bye kiss and "Just a few more hours till tomorrow, Annie." He did not expect a reply; loving her was enough.

One day he showed me their wedding picture. As he spoke of their years together, my eyes welled with tears, but not tears of sadness. He was still so proud of his Annie; she was still his life, his love, his joy! He still cherished each moment they had together. Never had I been so moved. I smiled knowingly at Annie, for I had discovered her secret. Love, its very core, its truest meaning, had been revealed to me - 1 Corinthians 13, mirrored in the lives of these two lovers.

Now, many years later, when those I love and care for will at times put my patience and fortitude to the test, I can remember a dear, old man, bent over his wife as he brushes and braids her hair. And I can see a pale blue ribbon.

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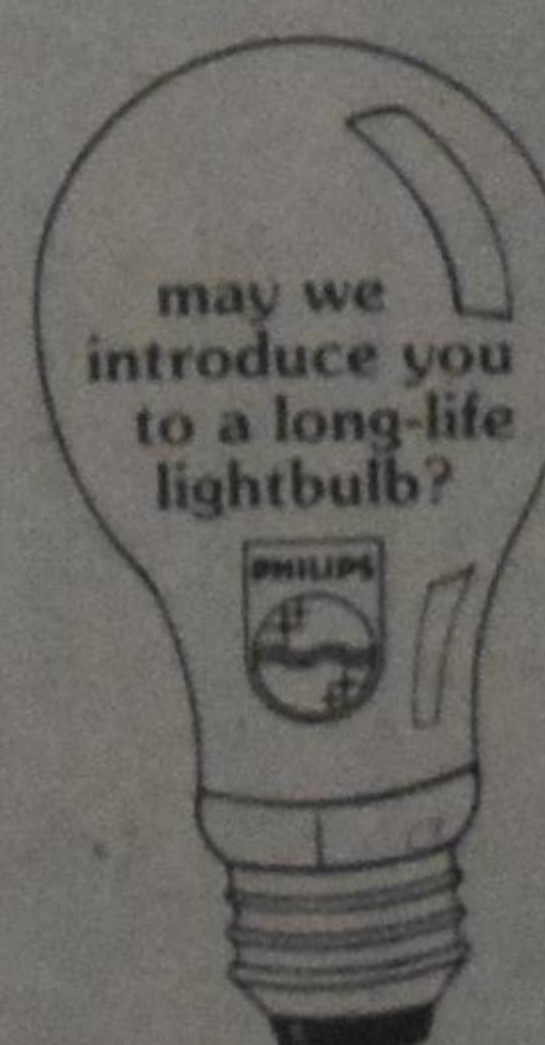
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NEWS

You said it

Will continue to need help

"The Southeast Asians will probably need as much help in Canada in their second and third years as they did in their first. Some emotional problems may start surfacing more noticeably only after the initial impact of the resettlement strain is over. Marital breakdowns appear to loom on the horizon for many of them. Some are already happening. Inter-generational conflicts are another predictable problem.

"Anne Falk, a nurse with MCC experience in Vietnam, has spent the past several years assisting newcomers in Edmonton. She lists family planning as a major need in the medical area. 'Pre- and post-natal care training and nutrition teaching follow close behind,' writes Falk. 'The people are unfamiliar with our health care delivery system, and they need help in buying over-the-counter medications for minor health problems.'

"Falk goes on to say: 'Homemaking skills are often lacking. This is complicated by our western cultural standards of sanitation. They continue to use many of their cultural practices. There is a lot of emotional tension when some of these practices can't be carried out adequately.'"

Mennonite Reporter; April 13, 1981.

Newsline

by Ben Vandezande

Mr. Trudeau had hoped to bring the constitution home by Dominion Day, 1981. The present compromise may make that an attainable goal. However, the proposed Charter, unless it is amended, will contain no reference to the God who is said to have "dominion from sea to sea" (Psalm 72) in Canada.

Mr. Jake Epp, the Conservative constitutional critic, made the first of many pleas to have God mentioned as the origin of our rights. It appears Mr. Trudeau is not so opposed to that; he has said leaving it out was one of the concessions he had to make to the provinces.

Nevertheless, the matter raises some important questions. Should we be sure to name God in the constitution if the country is not Christian? If we follow the lead of Romans 13 we realize that as Christians we should always affirm God as the only source of authority and all our institutions existing because God grants them that authority to rule.

Even in pagan Rome where Nero used Christians as torches to light up his garden parties, this testimony had to be made. In spite of the evil that may come from the way the government of the day acts, the Christians have a positive witness to bring.

Let us never forget that.

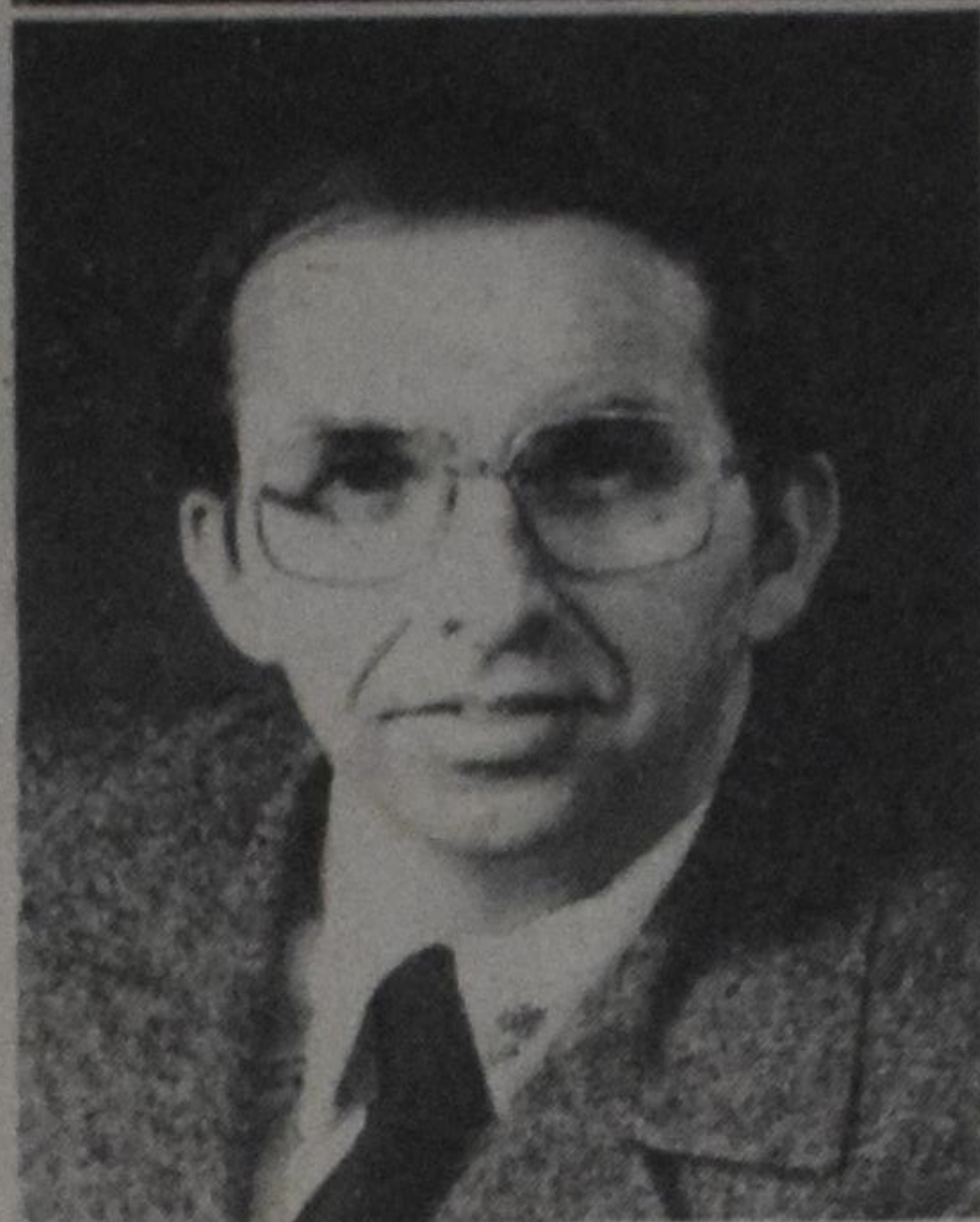
But now we come to a difficult point. Should our constitution contain this reference to God as the origin of our rights? On one level we can say we wouldn't do the same for public schools or a secular labour union. They are defined as being non-Christian in their direction and practice. The difference is that there is the freedom to set up other schools and labour unions that are Christian. We can't set up another "Canada" with its own Christian constitution. There is only one.

Should the Constitution then reflect majority beliefs? Should we call Canada a Christian country? I would have to answer no to both. Further, if we make action rather than speak our standard for determining how just Canada is, could we call it Christian? To be less specific, can it be said of Canada that, politically she wants to move in a Christian direction? Again, I would have to answer no to both.

Should we then name God as the origin of all authority, rights, and freedoms in our Constitution? Right now, I am torn. On the one hand, Christians have often been deceived into thinking that references to God make that institution Christian. In the case of the Constitution, the problem is compounded by the fact that most Christians don't know what the proposed Charter says. When they see God referred to as the origin of their rights and freedoms they could easily be misled into believing that the rest of the Charter is just as God-fearing. On the other hand, in the words of the play *A man for all Seasons* "A man's reach must exceed his grasp or else what's heaven for?" If God is not named we lose another basis of appeal in the future.

Canada does not "deserve" God's name in the Charter. However, when we think back on how God humbled Nebuchadnezzar in order to bring him to confess God's rule over him we come to realize its significance.

Ontario '81 reflections by MPP candidate Van Donkersgoed



Elbert Van Donkersgoed

The election signs are gone and Ontario waits for Mr. Davis to "keep the promise" with his newly appointed cabinet. It's time for the Opposition to take stock. The NDP have announced a leadership convention for February, 1982 and the Liberal leader Dr. Smith is open to one. Elbert VanDonkersgoed, Liberal candidate for Wellington-Dufferin-Peel, came away disappointed but not surprised at his loss and eager to run once more.

Elbert ran in a riding of which 1/3 used to be Mr. Davis' before the boundaries were redrawn. He says it was this problem of running against "the Davis shadow" coupled with the fact that it was not an "issue campaign" that led to his defeat. "There was not enough interest for it to be anything. Mr. Davis took a page out of Mr. Trudeau's notebook, adapted it to Ontario and ran a very politically astute campaign."

Despite excellent contact at the door in one-on-one conversations, people were not making their choice on an individual, issue-oriented basis. His opposition was a "Davis candidate" and that image swept the riding.

On election night, the media were headed towards Drayton fully expecting a Liberal victory. Elbert credits that to a "very professional campaign when it came to the media." However, this was one of the lessons to be learned: i.e.) the local media do not play a large role in the campaign. The 30 second spots on the radio and the headlines of the major dailies do have a great impact.

When asked whether the Liberal party could absorb him and his views, Elbert felt that that could best be measured in the fact that he held the Liberal vote. That was not according to Elbert because he covered up the sharp edges of

his views. It has more to do with the fact that there are few sharp edges within the Liberal party that he could bump in to.

This is partly based on what he calls one of the biggest fallacies among us: "that political parties are strong organizations that control the country. The fact is, the parties tend to be much looser collections of people who have found enough in common to give direction to the country."

Most of the support came from Elbert (the Liberal) supporters. The Liberal support tends to be based on a personal trust. The Conservatives tend to be more party people and the NDP are even more directly linked to a program.

Elections are as much a matter of strategy as principle. From Elbert's point of view he erred in trying to cover the entire riding instead of spending time ensuring the support of enough "friends" to give him victory. Much time was spent talking to people who would never consider voting for him. Second, Elbert had under-estimated the impact of

the NDP vote staying home or crossing to the P.C.'s instead of the Liberals. It seems that the NDP is closer politically to the Conservatives than the Liberals.

Elbert stressed, in closing, that the parties are not awesome powers. Many of the candidates are very ordinary people (like Elbert!). In reflecting on the election he suggested: "It's going to be very difficult to get some of our people, who are so used to thinking about politics in terms of issues and issues only, to understand that issues are a very minor part of politics and of an election especially."

That sobering reflection suggests there is more to developing a Christian politics than simply getting elected. Further, it presents a tough problem: how can you run a principled, issue-oriented campaign when most people are not listening?

For now, Elbert is more than happy to stay on with the Christian Farmers Federation. In a majority government and in the present setting he feels he is where he can best bring change.

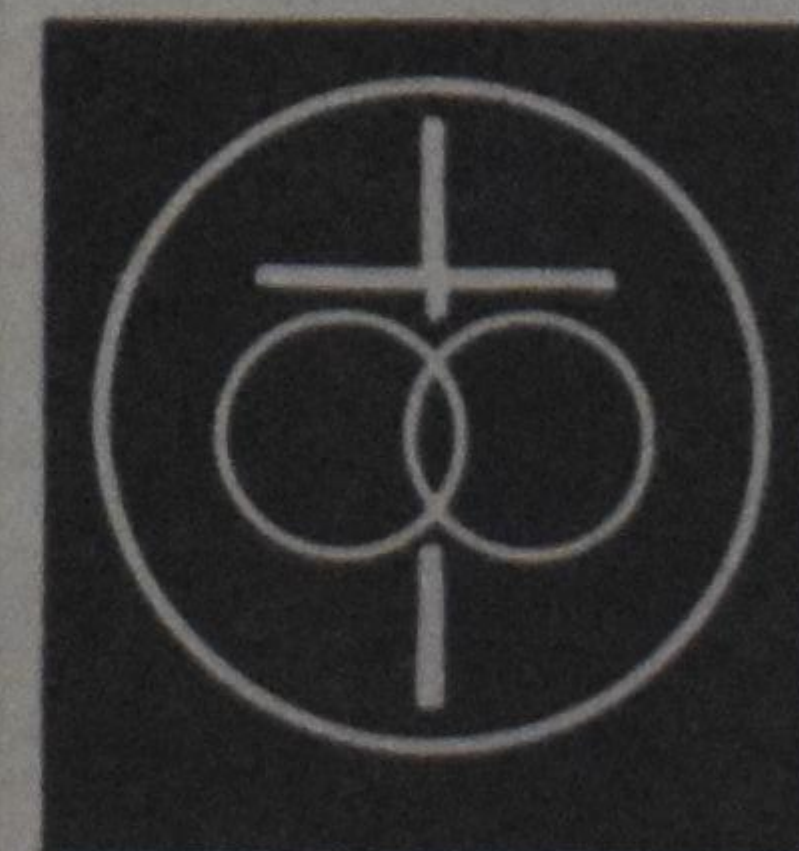
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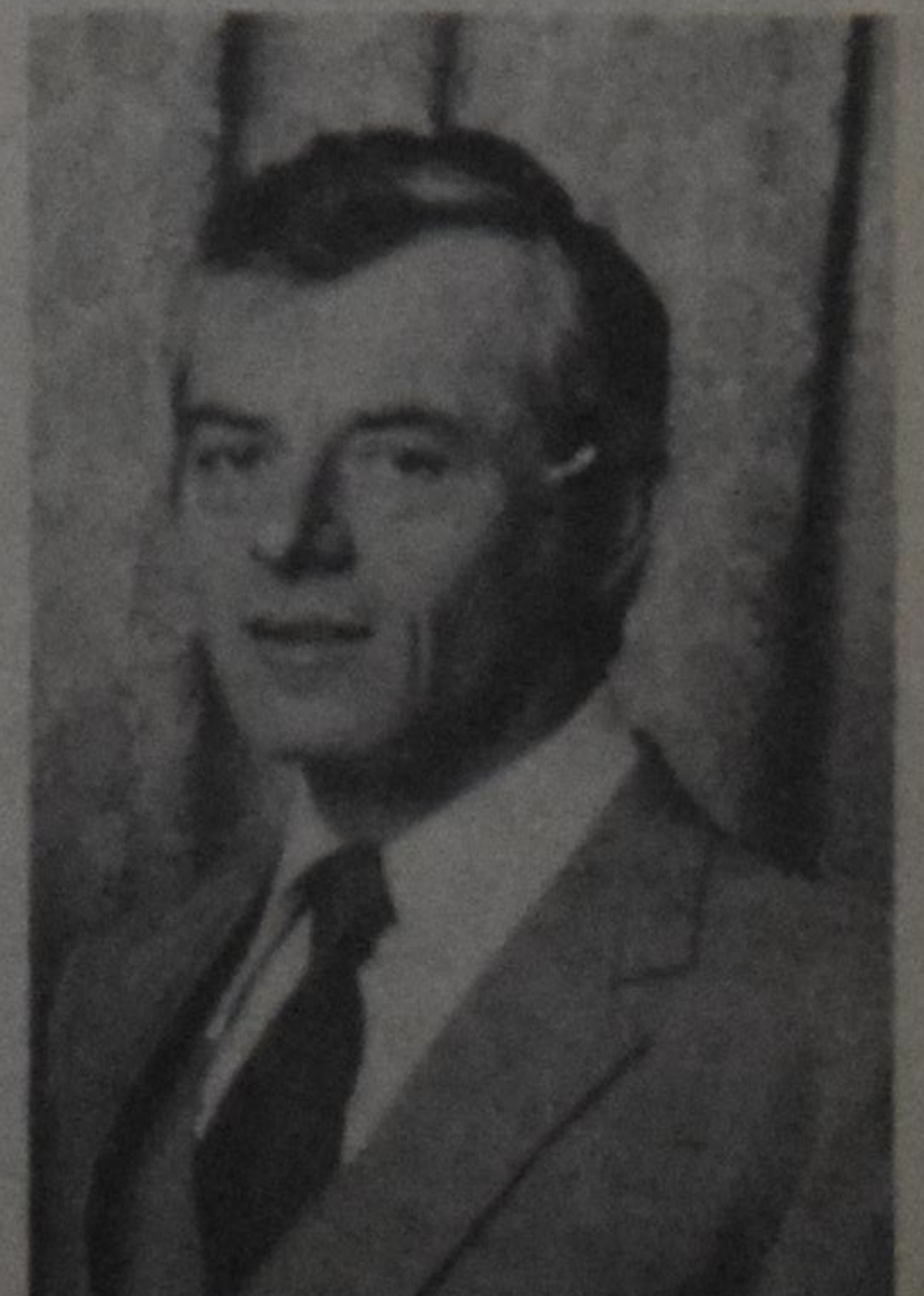
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'k Heb een paar mensen gevraagd: kunt u mij ook vertellen wie de Rechabieten zijn. Ze keken me allen aan alsof ze water zagen branden. En dat is natuurlijk een interessant gezicht. Het was weer eens een bewijs dat onze mensen niet zo bijbelvast meer zijn als vroeger. Als er een onderzoek zou worden ingesteld naar het echt lezen van de bijbel dan zou het resultaat teleurstellend zijn. Hoewel er vroeger in onze kring steeds driemaal uit Gods Woord werd gelezen, schijnt het nu in vele gezinnen al prijsenswaardig te zijn als men bij de hoofdmaaltijd uit de bijbel leest. Het zou goed zijn dat vaders tegen hun kinderen zeiden: denk er om dat je elke dag uit de Bijbel leest, elke dag als je voedsel gebruikt, open dan ook Gods Woord, en eet van het Brood des Levens om in het geloof te worden gesterkt. En dan moeten ze er bij zeggen dat hun kinderen een voorbeeld moeten nemen aan de kinderen van Jonadab, de zoon van Rechab, die jaren deden wat hun vader Jonadab hun geboden had!

De Rechabieten behoorden eigenlijk niet tot Israel. Ze stamden af (naar 1 Kron. 2:55) van de Kenieten, een nomadenvolkje, waartoe ook de schoonvader van Mozes, Jethro behoorde, (Richt. 1:16). Dan is ook bekend Jael, de vrouw van Heber, de Keniet, die Sisera, de veldheer van Jabin de koning der Kanaänieten, doodde in haar tent.

2 Koningen 10 vertelt ons iets van Jonadab, de zoon van Rechab, die leefde in de tijd van Achab en Izebel. Hij was een van de zeven duizend die de knie niet gebogen hadden voor de Baäl. Hij haatte Achab en Izebel omdat zij de zuivere dienst des Heren hadden vervalst. En hij reikt Jehu de hand. Jehu laat hem naast zich zitten op zijn wagen, zei: kom met mij mee en aanschouw mijn ijver voor de Here. En Jonadab was er getuige van dat het huis van Achab werd uitgeroeid. In die tijd riep Jonadab zijn kinderen bij elkaar en gebod hen: Nimmer zult gij, of uw kinderen wijn drinken; ook zult gij geen huis bouwen, geen zaad zaaien en geen wijngaard aanleggen of in bezit hebben, maar gij zult uw leven lang in tenten wonen, opdat gij lang leeft in het land waarin gij als vreemdeling vertoeft. Zo'n bevel houdt dus in: jullie moet als nomaden leven, streng ascetisch, te midden van Israel.

Vader Jonadab had het dus maar voor het zeggen. En wat zegt de Bijbel van zijn kinderen, kleinkinderen en achterkleinkinderen? Ongeveer twee honderd vijftig jaar later hoort u weer van Jonadab de zoon van Rechab, en in het bijzonder over zijn nageslacht. Het is oorlog. Nebukadnezar trekt met zijn leger op naar Juda. De Rechabieten die nog steeds in tenten wonen, merken dat het niet veilig voor hen is om te blijven waar ze zijn. Ze zoeken hun onderkomen in Jeruzalem. Dan krijgt Jeremia de profeet van de Here de opdracht om die nomaden naar de tempel te brengen en daar, in een van de vertrekken van de tempel, hen wijn voor te zetten en dan tegen hen te zeggen: drinkt deze wijn! Nu, als je als profeet van God zo'n opdracht krijgt dan moet je Hem wel gehoorzamen. En daar zagen de Israelieten Jeremia lopen door de straatjes van Jeruzalem met een heel grote groep nomaden, „het gehele huis der Rechabieten” en ze werden gebracht naar het huis des Heren, in het vertrek van de zonen van Hanan, en „ik zette de leden van het huis der Rechabieten kannen vol wijn en bekiers voor er zei tot hen: Drinkt wijn!” Maar, zeiden zij tegen Jeremia: Wij drinken geen wijn; want onze vader Jonadab, de zoon van Rechab, heeft ons geboden: Nimmer zult gij of uw kinderen wijn drinken en wij hebben onze vader Jonadab, de zoon van Rechab, gehoor gegeven in alles wat hij ons geboden heeft, zodat wij ons leven lang geen wijn drinken, wijzelf, onze vrouwen, onze zonen en onze dochters wonen in tenten en houden ons gehoorzaam aan alles wat onze vader Jonadab ons geboden heeft, alleen terwille van het optrekkende leger van Nebukadnezar wonen wij nu in Jeruzalem.

Dan moet Jeremia naar buiten gaan, en verslag geven van wat hij van de Rechabieten gehoord heeft en tegen de mannen van Juda zeggen - in de Naam des Heren, wilt ge hieruit geen lering trekken om aan mijn woorden gehoor te geven? Het gebod door Jonadab opgelegd aan zijn zonen wordt gehouden want tot op de huidige dag hebben zij geen wijn gedronken omdat zij gehoor hebben gegeven aan het gebod van hun vader. En ... Ik heb tot u gesproken, vroeg en laat, maar Mij hebt gij geen gehoor gegeven. Zie, Ik breng over Juda al de rampspoed waarmee Ik bedreigd heb. Ik heb hen geroepen, maar zij hebben Mij niet geantwoord. En Jeremia mag tegen de Rechabieten zeggen: Nimmer zal het Jonadab, de zoon van Rechab ontbreken aan een man die voor mijn aangezicht staat al de dagen. Ook Kenieten worden ingelijfd in het volk van God. Jonadab had gelovige, gehoorzame kinderen (Jeremia 35). In de afvallige wereld van het Joodse volk tijdens Achab, zei Jonadab tegen zijn kinderen: *gij geheel anders!* En God zegt het nu tegen ons in onze wereld ook!

J. VanHarmelen

Oud en nieuw III

In ons vorige artikel spraken we over de gelijkenissen van de nieuwe lap op het oude kleed en de nieuwe wijn in oude lederen zakken. We wezen daarbij op het gevaar om van traditie een beginsel te maken. Maar daarmee is, toch nog niet alles gezegd. We kunnen ook in het zoeken en forceren van nieuwe vormen eenzijdig worden. In de spanning tussen oud en nieuw kunnen niet alleen de conservatieven, maar ook de progressieven de zaak grondig bederven. Daarom willen we in dit laatste artikel over dit onderwerp vijf conclusies trekken en daarmee trachten tot een evenwichtig besluit te komen.

In onze eerste conclusie herhalen we wat we al in het begin hebben gezegd, om misverstand te voorkomen. Bij alle wisseling van vormen moeten we ervoor waken dat het wezenlijke, de kern van ons geestelijk bezit onaangetast blijft. Aan de onvergankelijke waarden van Gods Woord mag nooit worden getornd. Gods ordinantien in ons leven mogen nooit worden veranderd. De vaste lijn van zonde en genade mag nooit worden uitgewist. De waarheid Gods houdt eeuwig stand. Ons Christelijk leven is daarop gefundeerd. We zijn niet bouwend, maar

brekend werkzaam als dat fundament van ons leven niet wordt aanvaard.

Een tweede conclusie is dat ook als we ontvankelijk zijn voor nieuwe vormen we toch eerbied moeten blijven houden voor het oude. Jezus heeft aan de gelijkenissen, die we noemden, een merkwaardig woord toegevoegd, dat we alleen bij Lucas vinden. Hij zei: „Niemand die oude (wijn) gedronken heeft, wil (terstond) nieuwe, want hij zegt: de oude is voortreffelijk”. Het woordje „terstond” staat niet in alle handschriften, maar het kan moeilijk een invoesel zijn, omdat juist in dat woord een gedachte wordt vertolkt, die de bedoeling van Jezus' uitspraak onderstreept.

Sommige uitleggers hebben in dit woord van Jezus een zekere humor willen beluisteren. In elk geval was het een woord van grote mensenkennis. Jezus zegt hier dat het nu eenmaal in de mens zit om zich aan het oude te hechten. Zoals we in ons vorige artikel schreven: we willen liever niet gestoord worden in onze rust bij alles wat we gewend zijn. Dat wijst Jezus hier aan als een algemeen menselijke trek.

Als we nu goed luisteren, dan zit er in dit woord een

berisping naar twee kanten, een berisping aan het adres van de radicalen en ook een berisping voor de conservatieven.

Tegen de eersten zegt Jezus: Je moet rekening houden met deze algemeen menselijke trek. Een mens kan in dit opzicht niet zo maar ineens veranderen. Daarvoor is zijn leven veel te vast geworteld in de traditie. Wie dat vergeet of negeert handelt liefdeloos en onbarmhartig met zijn medemens. Je moet pieteit hebben voor het oude, anders maak je brokken. Daarom, wees niet haastig en geef bij het propageren van nieuwe vormen je medemens de tijd om zijn strijd in dit opzicht te voeren.

Jezus heeft daarbij ook zelf het voorbeeld gegeven. Hij heeft bij de overgang van de oude naar de nieuwe bedeling zijn discipelen al de tijd gelaten. En de christelijke kerk is hem daarin gevolgd in de eerste tijd van haar bestaan. Joden christenen, die de Oud Testamentische ceremonien niet ineens konden loslaten zijn met omzichtigheid behandeld. Trouwens de kerk heeft dat altijd gedaan. Synodes zijn gewoonlijk niet haastig geweest met het

Vervolg op pag. 13

PERSOVERZICHT

- De kerk vierde Pasen, maar doen we dat eigenlijk niet iedere Zondag? Pasen is een kerkelijk feest dat heel ons leven beheerst. De wereld vierde zo'n beetje mee met vrije dagen en gekleurde eieren.

- In het parlement te Ottawa ging het grondwetsdebat op de laatste beentjes lopen. Een verwijzing naar Goddelijke almacht werd ter elfder ure aangenomen, maar veel pit zat er niet meer in de discussies. Het parlement wordt er zat van, temeer daar de regering zich aan het vastgestelde tijdschema zal vasthouden wat er dan ook gebeuren mag. Ze zullen in die houding nog wel gesterkt zijn door de uitkomst van een publiek opinie onderzoek waaruit bleek dat de Liberalen aanmerkelijk in achting bij de bevolking waren gestegen. De reklame-industrie in ons land heeft er weer een mazzeltje aan. De acht provinciale premiers die zich gezamenlijk tegen Ottawa's plannen verzetten gaan adverteren met het doel om sympathie voor hun standpunt te verwerven. De een z'n dood is de ander z'n brood!

- De wereld moet langzaam gaan wennen aan de nieuwe orde van politieke macht die zich in de Arabiese landen heeft gekoncentreerd door de aanwezigheid van olie in die kontriën. Israel protesteerde hevig tegen de verkoop van vliegtuigen met intense radar-capaciteiten aan Saudi-Arabië, maar de Amerikanen moeten die lui wel te vriend houden. De Engelse vrouw-in-het-ambt ging ook naar Saudi-Arabië om een knieval te maken. Om maar geen aanstoot te geven droeg ze zelfs een netje over haar gezicht. En zowel in Amerika als in Canada kopen de Arabieren land, gebouwen en vennootschappen alsof het boerenkoolplantjes zijn op de voorjaarsmarkt. Het moet echter wel gezegd worden dat de olie-bonzen in Saudi-Arabië niet helemaal op hol zijn geslagen. Ze willen de prijs wat naar beneden drukken en om

dat doel te bereiken werken hun bronnen op volle capaciteit. Ze willen een overschot op de markt veroorzaken zodat andere olieproducerende landen wel gedwongen zouden worden om een toontje lager te gaan zingen. Mocht u soms denken dat de prijs hierdoor in Canada verlaagd zou worden: vergeet het maar! De benzine gaat weer omhoog. En we moeten daar ook maar niet over klagen. Ons verbruik zal nog meer naar beneden moeten, en dat gebeurt alleen maar als we allemaal goed gaan begrijpen dat 't spul niet onuitputbaar is.

- De Nationale Energie Raad heeft ondanks protesten van de inheemse bevolking en vele andere groeperingen toch toestemming gegeven voor de aanleg van een olie-vervoer — lijn langs de Mackenzie Rivier.

- In Quebec ging een firma op de bon omdat de Franse taal in haar advertenties ontbrak.

- Ierland was weer het toneel van bloedige gewelddadigheden. Een lid van de ondergrondse Ierse verzetsbeweging is nu al bijna twee maanden in hongerstaking in de gevangenis.

- Hevige gevechten braken uit in Beiroet.

- De West-Duitse regering heeft een wet-sontwerp op het programma waarbij Hitler's boek „Mein Kampf” uit de circulatie genomen zou worden. Het verbannen van boeken lijkt me geen goed idee.

- De reünie van de 7 december divisie is nu officieel vastgesteld voor het laatste weekend in augustus. De Oranje kazerne in Arnhem zal de veteranen huisvesten, en de sterke verhalen zullen niet van de lucht zijn. Voor inlichtingen omtrent een speciale 7 december Divisie vlucht kunt u zich wenden tot Mr. P. Loerts, R.R. #1, Wyoming, Ontario. Naar ik uit goede bron verneem is de firma Bokma geïnteresseerd in het gebeuren.

Carl D. Tuyl

invoeren van nieuwe vormen.

Maar er zit in Jezus' uitspraak ook een berisping aan het adres van degenen, die alleen maar bij het oude willen blijven. Ze worden hier aan zich zelf ontdekt. Ze moeten bij dit woord van Jezus zichzelf beproeven of hun neiging om te behouden niet voortkomt uit een te ver doorgevoerde, algemeen menselijke, karaktertrek. Jezus zei: „Wie oude wijn heeft gedronken begeert niet terstond nieuwe. Nu goed dan, niet terstond - het zit eenmaal in de mens om te hangen aan het oude - maar de aanvaarding van het nieuwe moet dan toch wel komen. De behoudende mens is geroepen om zijn strijd te voeren, want als het nieuwe goed is, moet hij ook zijn goede wil tonen.

Ik kom tot een derde conclusie. Er moet altijd overeenstemming zijn tussen vorm en inhoud. Een levend geloof en een levende dienst des Heren mag alleen openbaar worden in vormen, die erbij passen. Niet elke vorm is geschikt.

Daar is een troost bij. Dank zij de leiding des Geestes komt het bij Gods kinderen met die vormen altijd weer goed. Dat wil niet zeggen, dat er geen fouten worden gemaakt. Maar er is in de loop der jaren bij een afhankelijk en biddend Christelijk leven altijd de correctie des Geestes. Zo heeft in de loop der eeuwen de kerk van Christus telkens haar geloofsbezit in vormen gegoten, die - alhoewel niet volmaakt - toch bij de inhoud pasten. We moeten vertrouwen dat dit ook in de toekomst zo zal blijven. Dan zijn we niet bang voor „nieuwe leren zakken”.

Daaruit volgt vanzelf onze vierde conclusie. Het gaat in deze hele zaak om contact met de levende Heiland. Het gaat niet om onze opvattingen, onze stelsels, onze gewoonten en onze organisaties. Wat van ons is mag verdwijnen als Christus in zijn Koningschap maar wordt groot gemaakt. Daartoe moet hijzelf ons leven vervullen. Waar we de wacht ook bij betrekken, wat we ook opbouwen, welke vorm we ook kiezen en welke saambundeling we ook zoeken, primair is dat Christus in ons leeft en zijn naam door ons wordt erkend en verkondigd. Dan handelen we uit geloofsgemeenschap met hem en gaan we wegen, die hij ons wijst.

En nu tenslotte onze laatste conclusie. Eens worden alle vormen van deze wereld oud. Als een kled zal het al verouderen. Alle zakken zullen eenmaal barsten. De gedaante dezer wereld gaat voorbij. Het schema, de vormgeving van ons leven hier is tijdelijk. Christus maakt alle dingen nieuw. Christus zal bij zijn terugkomst voor ons totaal nieuwe wijn in nieuwe zakken doen.

Dat mogen we nooit vergeten. Want dan denk ik nog

eens aan die typering, die Jezus gaf van ons menselijk leven: „Niemand, die oude wijn gedronken heeft, wil terstond nieuwe; hij zegt, de oude is voortreffelijk.”

Inderdaad, we zijn gehecht aan de vormen van dit leven. En we willen die graag lang bewaren. Toch moeten we uitzien naar de grote vormverandering, die Christus blijvend zal geven op een nieuwe aarde.

Wie daarnaar uitziet, die is bereid telkens weer de verstarring van het oude achter zich te laten en het levende nieuwe te zoeken.

T.s.s. STEFAN BATORY



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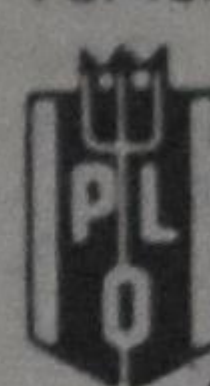
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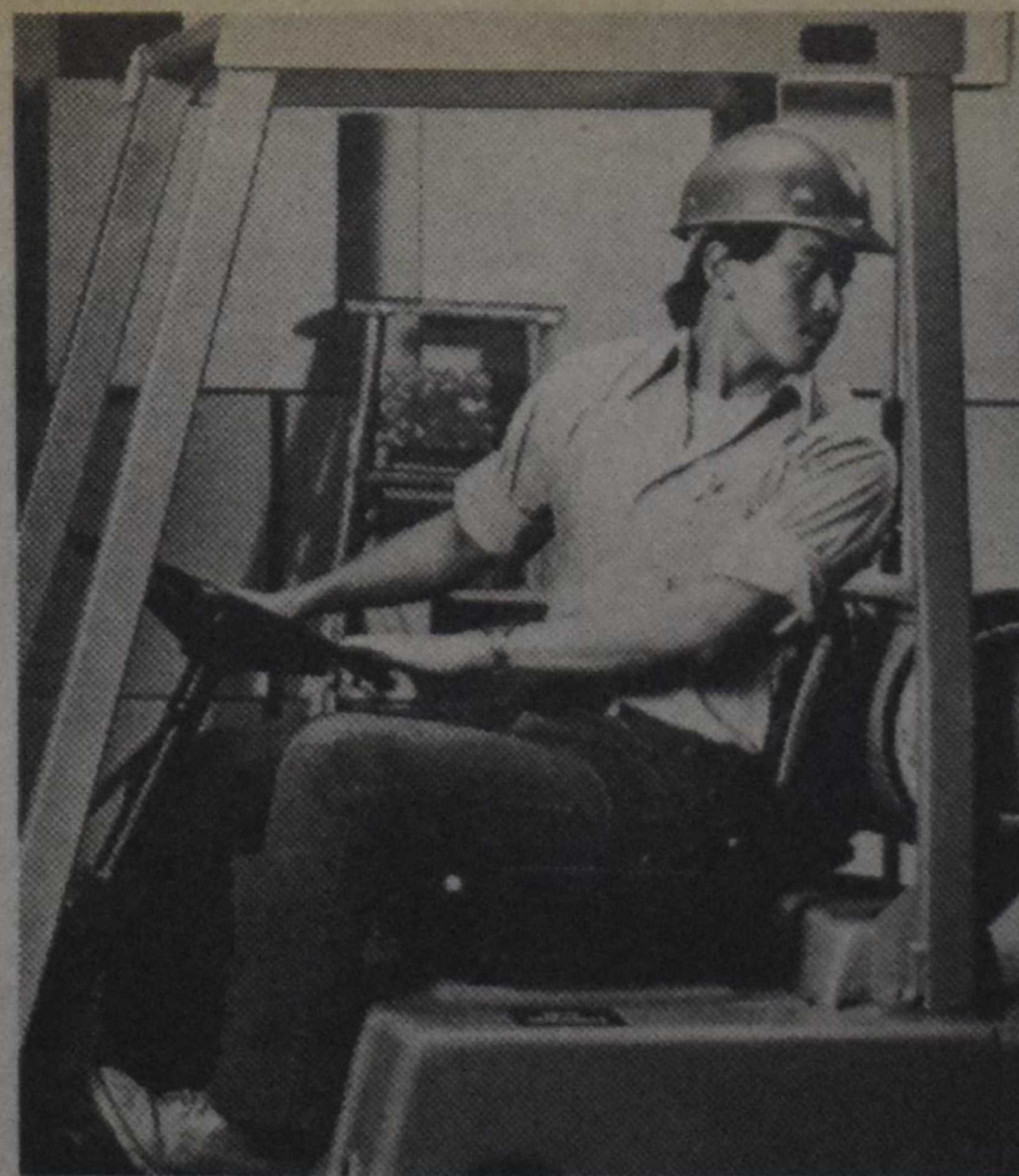
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THANKS

GRAANSMA-VANDERMEER: We like to thank our children, grandchildren, family, friends and the volunteers, for making the celebration of our 25th Wedding Anniversary such a happy occasion. We thank God for all his blessings. Gerrit & Janna Graansma, Strathroy Gerrit & Jantje Vandermeer, Kincardine.

BIRTHS

COLENBRANDER: With much joy and thanksgiving to God, we Fred and Annette (nee Turkstra), announce the birth of our 3rd daughter, JAN-TINA, named after her aunt, Ineke Bezuyen, on April 15, 1981, weighing 7 lbs. 9 oz. She is a sister to Jennifer-Joy and Anna-Marie. Jan-Tina is the 11th grandchild for Mrs. Elizabeth Colenbrander of St. Catharines, ON, 3rd grandchild for Mr. and Mrs. Jack Turkstra of Dundas, ON, and 3rd great-grandchild for Mr. Ebel VanderVelde of Burlington, ON.

55 Algonquin Dr., Chatham, ON N7M 5Y2

HOFTYZER: We Bill, and Jo Anne Wilma, praise the Lord for the safe arrival of EILEEN JOANNA, born on April 8, 1981. Eileen is a sister for Stuart and a granddaughter for Mr. and Mrs. B.J. Hoftyzer of Brinston and Mr. and Mrs. F. A. Zandbergen, Sr., also of Brinston.

R.R.#1, Stouffville, ON L0H 1L0

MAAS: Tex and Dorothy are thankful to the Lord for blessing them with another child, a daughter, MELANIE LYNETTE, born on April 1, 1981. A little sister for Jason, Danielle and Trevor. 23rd grandchild for Mr. and Mrs. M. Maas of St. Catharines, 6th grandchild for Mr. and Mrs. Jacob Kuiken of Acton, and 6th great-grandchild for Mrs. D. Looyenga of Trinity Towers, Brampton.

78 Downey Dr., Bolton, ON L0P 1A0

VANDEKUYT: "God created everything but when he made a little child, he created love." George and Liz are thankful to God for blessing us with another healthy son, ROBBIE JASON, born March 23, 1981. A welcome brother for Geoffrey, Henry, Michael and Cynthia. Grandparents: Mr. and Mrs. A.S. Ypma, Taber, AB, and Mr. and Mrs. H. Vande Kuyt, Midland, ON.

Mailing address: R.R.#2, Ancaster, ON

VANDERWAL: Chris and Beth thank the Lord for the safe arrival of their son, KEITH ALLAN, 9 lbs. 3 oz., on April 5, 1981. A brother for Sharon and Christopher. The happy grandparents are Mr. and Mrs. G. VanderWal, Niagara Falls, and Mr. and Mrs. B. DeHaan, Grimsby.

Box 851, Coalhurst, AB T0L 0V0

Share your family news with all the members of the C.C. family!

MARRIAGES

BOUWMAN-DEJONG: Mr. and Mrs. R. Bouwman and Rev. and Mrs. P. DeJong, are pleased to announce the forthcoming marriage of their children, MAUREEN and DANIEL. The celebration will take place on May 16, 1981, in the First Chr. Ref. Church in Lethbridge, AB. The Rev. J. Tuininga and Rev. P. DeJong officiating.

Future address: 1615 — 3 Ave. N., Lethbridge, AB T1H 0J7

BREUKELMAN-MAKKINGA: Mr. and Mrs. Egbert Breukelman and Mr. and Mrs. Everet Makkingsa, are pleased to announce the forthcoming marriage of their children, WILMA and GERRY. The ceremony will take place, the Lord willing, on Friday, May 15, 1981 at 1:30 p.m. in the First Chr. Ref. Church, Thunder Bay, ON. Rev. J. Nutma officiating.

Future address: R.R.#3, Thunder Bay, ON

DE GRAAF-HULTINK: Mr. and Mrs. G. DeGraaf and Mr. and Mrs. J. Hultink, are pleased to announce the forthcoming marriage of their children, DIANE and HENRY. The ceremony will take place, the Lord willing on May 9, 1981, at the Mountainview Chr. Ref. Church of Grimsby. Rev. VanderPlaat officiating.

Future address: 259 Ontario St., Beamsville, ON L0R 1B0

DOST-BELL: Mr. and Mrs. B. Dost of 4422 - 115 Ave., Edmonton, are happy to announce the marriage of their daughter, JACQUELINE G. to RUSSELL A., son of Mr. and Mrs. C. Bell of Edmonton. The wedding will take place, D.V., on May 2, 1981, at 5:00 p.m. in the Maranatha Chr. Ref. Church, 11905 - 47 St., Edmonton, AB

HORINGA-VANDER VEEN: Mr. and Mrs. Hank Horinga of Woodstock, ON and Mr. and Mrs. Cor Van der Veen of St. Thomas, ON, are pleased to announce the marriage of their children, JENNY and GEORGE. The ceremony will take place, the Lord willing, on Friday, May 1, 1981, at 7:30 p.m. in the Maranatha Chr. Ref. Church, Woodstock, ON. Rev. Henry Eshuis officiating.

Future address: 82 Princess Ave., St. Thomas, ON

PRONK-ERINGA: Mrs. C. Pronk of Arthur, ON and Mrs. H. Eringa of Roden, Holland, are pleased to announce the forthcoming marriage of their children, JOANNE and PIET. The ceremony will take place, D.V., on May 9, 1981, at 12:00 noon in the Maranatha Chr. Ref. Church of Woodstock, ON. Rev. R.W. Popma officiating.

Future address: R.R.#2, Elora, ON N0B 1S0

SIMMELINK-KINGMA: Mr. and Mrs. Ben Simmelink of Rocky Mountain House, AB are pleased to announce the engagement and forthcoming marriage of their eldest daughter, BERNICE to JOHN, eldest son of Mr. and Mrs. Mike Kingma of Vancouver, British Columbia. The marriage is to take place on Saturday, May 16 in the Chr. Ref. Church at 2 o'clock in Rocky Mountain House, AB.

VANOOSTEN-SNOEK: Mr. and Mrs. William Vanoosten of Oakville, ON and Mr. and Mrs. Hans Snoek of Prescott, ON, are pleased to announce the marriage of their children, WENDY JANE and HENRY JOHN. The ceremony will take place, the Lord willing, on Saturday, May 23, 1981 at 5:00 p.m. in the Clarkson Chr. Ref. Church, 1880 Lakeshore Rd. W., Mississauga, ON. Rev. John Klomps officiating.

Future address: 2445 The College Way, Apt. #103, Mississauga, ON

MARRIAGES

WESTRA-BREIMER: Mr. and Mrs. Peter Westra of Kanata, ON and Mr. and Mrs. Hank Breimer of Brockville, ON are pleased to announce the marriage uniting their children, ELISABETH HENRIETTA and JOHN HENRY. The celebration will be held, D.V., on Saturday, May 9, 1981, at 3 o'clock in the afternoon in the Calvin Chr. Ref. Church, 1475 Merivale Rd., Nepean, ON. Rev. J. Quartel officiating.

Future address: 5 Glenwood Pl., Apt. #4, Brockville, ON

ZUIDEMA-VANDEBEEK: Mr. and Mrs. W. Zuidema are happy to announce the forthcoming marriage of their daughter, FLORENCE GERTRUDE to THEUNIS JOHN, son of Mr. and Mrs. Evert Vandebek of Holland. The wedding will take place, the Lord willing, on Saturday, May 16, 1981, at 3:30 p.m. in the Chr. Ref. Church of Burlington. Rev. J. Hoytema officiating.

Future address: 10103 — 120 Ave., Apt. #102, Edmonton, AB T5J 0S4

ANNIVERSARIES

1936 May 7 1981
Hoogkerk Hamilton
"And the threefold cord is not quickly broken" (Ecclesiastes 4:12b).
With joy and gratitude to God, we announce the 45th Wedding Anniversary of our dear parents and grandparents,

JERRY and SYLVIA ASSIES
(nee Leutscher)

We wish them God's richest blessings also in the future as in the past.
Congratulations Mom and Dad from:

John & Alice Bokma; Sherry, Sylvia, Sonya — Port Dover, ON
Bill & Claire Beldman; Gerald, Roger, Cameron, Halima — Hannon, ON
Garry & Harmene Sytsma; Jerry, Marcy, Kimberly, Lisa — Hagersville
Home address: 335 Rymal Rd. E., Hamilton, ON

May 8, 1946

We give thanks to our Lord that we may share the 35th Wedding Anniversary of our parents and grandparents,

WALTER and EUNICE BAKKER
(nee Fekkes)

Peter & Gay Kleine; Elana, Darren, Joel — Edmonton, AB
Stuart & Elsie Bakker; Shawn, Seth, Krisha, Erin — Nelson, BC
John & Margaret Bakker; Nicole, Melissa, Mark, Michael — Edmonton, AB
Sid & Wilma Bakker; Jason, Chad, Nathan, Gregory — Edmonton, AB
Sylvia Bakker — Edmonton, AB

1951 May 7 1981
"But as for me and my house, we will serve the Lord" (Joshua 24:15b).
The Lord willing, we hope to celebrate with our parents,

JEANETTE and LUKE BROUWER
(nee Aasman)

their 30th Wedding Anniversary. May God continue to bless them in their future together.
Much love from their children and grandchildren:

Rita & Harry Brouwer; Christine, Leslie — Rocky Mountain House, AB
Helen & Mike Wevers — Fort Macleod, AB
Art Brouwer — Lethbridge, AB
Patricia Brouwer — at home
Marjorie Brouwer — at home
Home address: Box 774, Coaldale, AB

Do you have an important event coming up? Why not share it with our readers!

ANNIVERSARIES

Bowmanville Oshawa
1956 May 12 1981
With praise and thanksgiving to God, we wish to announce the 25th Wedding Anniversary of our parents,

WALTER and ALICE BROENINK
(nee Bruins)

Congratulations and love from their children:

Hermen
Aileen
Open house on May 9, at Zion Chr. Ref. Church, corner of Adelaide and Central Park, from 2-4 p.m.
Home address: 388 Masson St., Oshawa, ON L1G 4Z8

1946 May 4 1981
With joy and thanksgiving to the Lord, we wish to announce the 35th Wedding Anniversary of our parents and grandparents,

JOHN and BEATRICE COOPER

Congratulations Mom and Dad, Grandma and Grandpa;
May God continue to bless you as you together walk with him.

John & Sylvia
Justin & Jessie; Jeremy, Nathan
Jeff & Liz; Jesse
Joel & Mary

A reception will be held in the Bethel Chr. Ref. Church, Acton, ON May 3, 1981, following the morning service.
Home address: 369 Queen St. E., Acton, ON L7J 2N2

Drachten (Fr.) Wyoming (ON)
1921 May 13 1981

The Lord willing, on May 13, 1981, we hope to celebrate the 60th Wedding Anniversary of our parents, grandparents and great-grandparents,

JOHANNES and SIETSKES
DEELSTRA (nee Zylstra)

May the Lord who richly blessed them in the past, bless and care for them in the time to come.

Their thankful children,
Oscar & Obbie Deelstra; Doreen, John & Louise, Gerald
Dorothy & Andy Van Wyk; Sylvia, Audrey, Jody, Joan & John; Kristina, Amy, Dorothy & Wes, Nancy

Address: P.O. Box #171, Wyoming, ON N0N 1T0

1956 April 27 1981
With thankfulness to the Lord, we, the children and grandchildren of,

CASEY and FLORENCE DE JAGER
(nee Bosch)

celebrated their 25th Wedding Anniversary on April 27, 1981. We pray that the Lord will continue to guide and bless them in the years to come.

Love and congratulations from:
Henry & Sylvia Barthel; David — Lethbridge, AB

Charlie De Jager — Edmonton, AB
Tom De Jager — Dordt College, IA
Mike & Julia Deboer — Lethbridge, AB

Bev De Jager — at home
Home address: 814 — 8th Street N., Lethbridge, AB T1H 1Z1

1956 May 18 1981
We rejoice and give thanks to the Lord that we are able to celebrate with our parents, the occasion of their 25th Wedding Anniversary,

JOHN and AALTJE DEWEERD
(nee Verdood)

We appreciate and are thankful for the love and understanding given us throughout the years. May the Lord continue to bless them and keep them in his care in the coming years.

Anne & Bert Mulder — Salford, ON
Marian & Tony (friend)
Chris & Andy (friend)
Sylvia

An open reception will be held in the Legion Hall in Exeter commencing at 8:00 p.m., May 18, 1981.

Home address: R.R.#2, Lucan, ON N0M 2J0

ANNIVERSARIES

Uithuizermeeden Burnaby
Gr. 1936 1981 BC

With joy and thankfulness to the Lord, we the children and grandchildren of,

KORNELIS and METJE BUIKEMA
(nee De Vries)

hope to celebrate with them, their 45th Wedding Anniversary on June 2, 1981, D.V. May God, the giver of love and life, grant you his blessing in the years to come.

Ed & Gebina Loenen; Roger, Nora, Mark — Surrey, BC

Grace Gytenbeek; Linda, Benita, Chris — Vancouver, BC

Glen & Ann Gytenbeek — Vancouver, BC

Simon & Anita Riemersma; Peter, Evelyn, Simon, Kevin — Burlington, ON

Bill & Marilyn Buikema; Frank, Grace, Marilyn, Casey, Christina — Vancouver, BC

Peter & Evelyn Colyn; Peter, Daniel, Joseph, Jonathan, Cornelius, Rebekah — Port Alberni, BC

Cor & Christine Buikema; Cason, Rachel — Georgetown, ON

John & Helen Buikema; Cherise — Kelowna, BC

Home address: 0204 - 5050 Sanders St., Burnaby, BC V5H 1T1

1941 May 3 1981

We thank the Lord for the special occasion of our parents' 50th Wedding Anniversary,

KLAAS and GEERTJE FLUIT
(nee Steenbergen)

It is our prayer that God will continue to bless and sustain them in the years to come as he has done in the past.

Hilbert & Dianne — Ayr
Rev. Ralph & Marianne — Thunder Bay

Andy & Aileen — New Jersey, USA
Henry & Ann — Cambridge

Roy & Brenda — Calgary, AB
Sue & Ian (engaged) — Brampton

12 grandchildren
Home address: R.R.#1, Ayr, ON N0B 1E0

1956 May 11 1981

With thankfulness to the Lord, we hope, the Lord willing, to celebrate the 25th Wedding Anniversary of our parents and grandparents,

DICK and TINY HOEKSTRA

"Great is thy faithfulness, O God our Father; There is no shadow of turning with thee; Thou changest not, thy compassions they fail not; As thou has been, thou forever wilt be. All we have needed, thy hand hath provided; Great is thy faithfulness, Lord unto us.

With love and congratulations from their children and grandchild, Bill & Tamie; Stacie Lyn
John & Lori
Florence
Alice

Friends and relatives are invited to celebrate this event with us at the open house to be held in the Fellowship Hall of the First Chr. Ref. Church, corner of Exmouth St. and Murphy Rd., Sarnia, May 9 from 3-5 p.m. Best wishes only.
Home address: 1207 Arlington Ave., Sarnia, ON N7S 3T9

1951 May 17 1981

With joy and thanksgiving, we announce the 30th Wedding Anniversary of our parents,

WILLEM and DINY HUMMEL
(nee Moes)

May God keep them in his care as he has so faithfully done in the past. Congratulations from your children:

Luke & Lammie
Albert
Wilma & Martin Meindersma
William
Bryan
Jim
Tim
Home address: Box 6, Nobleford, AB

Classified Advertising

ANNIVERSARIES

Soli Deo Gloria
Met dankbare harten tot onze hemelse Vader hopen wij D.V. met onze ouders, grootouders en overgrootouders,

BEREND en ROELFINA FEMMINA HUIZING
(nee Piebes)

op maandag 4 mei 1981 hun 55 jarige echt — vereniging te herdenken.

Dat het licht van s'Heren genade het pad van hun levensavond moge bestralen is ons aller bede.

Hun dankbare kinderen:

Lambert & Nely Huizing — Hoogetveen, Nederland

Art & Betty Huizing — Maple Ridge, BC

Jan & Betsy Huizing — Lethbridge, AB

Grace & John Vander Wekken — Picture Butte, AB

Bert & Tiny Huizing — Abbotsford, BC

Mina & Walter Slomp — Lethbridge, AB

Jannie & John Van Hell — Wellandport, ON

Dina & Henk Vloo — Vauxhall, AB

Ann & Harry Van Dorp — Abbotsford, BC

Rosa & Henk Kuizinga — Burdett, AB

Frank & Maria Huizing — Calgary, AB

Dinie & Arie Schalk — Lethbridge, AB

Kleinkinderen en achterkleinkinderen.

Box 186, Iron Springs, AB T0K 1G0

Parrega, (Fr.) Port Dover, (ON)

1936 May 6 1981

With thankfulness to our dear Lord,

we hope to celebrate the 45th Wedding Anniversary of our parents,

grandparents, and great-grandparents,

WIEBE and TETJE BOOTSMA

(nee Wiersma)

"Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).

We thank the Lord for giving them many blessed years together and pray for his continued care in years to come.

Harry & Paula Bootsma; Grace & Joe Verdonk, Wilfred, Paul, Teresa, Micheal, Joel, Daniel, Lucy — Brantford

Pat & Dick Mostert; Marco, Wilfreda, Cornelia, Anita, Diana, Edward — Newcastle

Jack & Ankje Bootsma; Wayne, Leonard, Timothy, Faye, Sara, Aimee — Port Dover

Bill & Gertie Bootsma; Barbara, Steven, Wendy, Anita — Wellandport

Shirley & Dick Rauwerda; Ruthanne, Suzanne, Ricky, Peter, Brian, Brenda — Jarvis

Stuart & Karen Bootsma; Guy, Bradley, Jody, Kristy — Hagersville

Wilfred Bootsma Jr.; Susan, Paul, Jeffery — Port Dover

Jessy Bootsma — Toronto

Wendy & Rick Verkerk — Stoney Creek

and 1 great-granddaughter, Paulina Verdonk

Home address: R.R.#1, Port Dover, ON N0A 1N0

1957 May 12 1981

With praise and thankfulness to the Lord, we would like to announce the 25th Wedding Anniversary of our parents,

PETER and TINA MEYER

(nee De Zoete)

We pray that the Lord will continue to bless and keep them in his loving care.

Congratulations Mom and Dad,

with all of our love,

Annette John

Norman

Raymond

Yolanda

Home address: 414 4th St. NW, Medicine Hat, AB T1A 6N1

ANNIVERSARIES

With joy and gratitude to God, we announce the special occasion of the 55th Wedding Anniversary of our parents and grandparents,

WILLIAM and MARIE DIELEMAN

(nee Dieleman)

May 6, 1981, D.V. We thank God for his abundant grace and loving kindness throughout these many years, and we thank you for the loving direction and guidance you have given us in our lives. May the Lord continue to bless them with more years of happiness together and with us.

Kay & Everett Hooyer; Marilyn & Andrew Oudman, Betty & John Bouma, Wayne, Ed, Glen — Dresden, ON

Jane Dieleman — Chatham, ON

Adrian & Attie Dieleman; Bill, Brenda, Ken, Ron — Thamesville, ON

Marie & John Verburg; Marcia & Tom Kroesbergen, Jim — Chatham, ON

Jim & Ann Dieleman; Linda, John, Karen, David, Mark — Thamesville, ON

Wilma & Jake Vangurp; David, Lois, Jana, Carol, Susan, Nancy, Elyn — Brownsville, ON

Friends and relatives are invited to attend an open house on Saturday, May 9, 1981, from 7:30 in the Fellowship Hall of First Chr. Ref. Church of Chatham, ON. Best wishes only.

Home address: 21 McGeorge Ave., Chatham, ON N7M 3Z3

1941 May 14 1981

Alteveer Jarvis

With joy and thankfulness to the Lord, we the children and grandchildren of,

GEERT and HENNIE EGGINK

(nee Bakker)

would like to share their joy and celebrate with them their 40th Wedding Anniversary. May God grant them many more happy years together.

Their wedding text was: "If Thy presence will not go with me, do not carry us from here" (Exodus 33:15). God certainly has been with them and blessed them richly.

With love and congratulations from:

John & Jenny Eggink; Rosalie, George, Hendrea, Janet, Brenda, Elizabeth, Mary, Brent — Jarvis

John & Mary Katerberg; Robert, George, Heidi, John-Mark, Martha — Fort St. John, BC

Al & Helen Bosma; Brenda, Cindy, Lisa, Glenn, Mark, Tamara — Branchton

Harry & Dianne Eggink; Garrett, Lorraine, Matthew, Wesley — Mount Hope

Gary & Maria Eggink; Alicia, Leonard, Donna, Pauline, Amanda-Joy — Jarvis

Bert & Dorene Eggink; Erica, Bradley — Fenwick

George & Betty Eggink; Michelle, Stacey, Cheryl — Jarvis

Ross & Rita Gibbons; Marsha, Sacha, Tara — Jarvis

Jack & Debby Eggink — Jarvis

Friends and relatives are welcome to celebrate with us at an open-house reception on Thursday, May 14, 1981 from 7:30 to 10:00 p.m., in the Fellowship Hall at the Jarvis Chr. Ref. Church. Best wishes only.

Home address: R.R.#1, Jarvis, ON N0A 1J0

With thankfulness to our Father in heaven, we'd like to extend our congratulations to,

DICK and TRUDY STIENSTRA

(nee Vriend)

and their children on the occasion of their 25th Wedding Anniversary on May 5, 1981. May God continue to bless you as you work in his kingdom.

Mom & Dad Hofland (Vriend)

John & Marlene Vriend

Willa & Gary Ellwood

Tina & Bernie Bax

Jake & Minka Vriend

ANNIVERSARIES

1926 May 12 1981

The Lord willing, we hope to celebrate a special occasion, the 55th Wedding Anniversary of our parents and grandparents,

JAN and ANNA HEEREMA

(nee Valstar)

It is our prayer that they may continue to experience God's love and goodness in abundance, that they may have many more years together in love, health and happiness.

Congratulations and love from your children:

Joanne Heerema — Calgary

Henk & Ann Heerema — Calgary

Andrew & Ena Kuyvenhoven — Grand Rapids

Phil & Mary Heerema — Calgary

John & Lois Heerema — South Lyons, MI

Richard & Tena de Vries — Calgary

Len & Gerda Heerema — Sharjah, U.A.E.

Pim & Anne de Bruyne — Brampton

Arnold & Margaret Sather — Whonock, BC

Mark & Jane Heerema — Ingersoll

and 44 grandchildren and 3 great-grandchildren

Home address: 23 Langton Dr. S.W., Calgary, AB

1946 May 8 1981

Ternaard Brampton

We are grateful to our Lord, the giver of all good, that he, in his grace, has kept our parents, and grandparents,

EDWARD and JANETTE HUIZINGA

(nee VanderMeulen)

in his care for 35 years, and has blessed them richly. We wish them God's continued blessing of health, happiness and love, and pray that he will continue to care for them in the years to come.

Their thankful children and grandchildren:

Hank & Frances Bouwers; Ron, Jeff, Deborah, Christina — Brampton

Gilbert & Helen Huizinga; Kenny, Steven, Gregory — Belleville

Rienk & Betty Barwegen; Tracy, Jason, Kevin, Julie — Glen Williams

Gary & Ann Oosterhuis; Michael — Holland Marsh

Harry & Emmie Huizinga; Jeremy, Neil — Brampton

Stewart & Cathy Oosterhuis; Kimberly, Robert, Douglas — Brampton

Art & Linda Large; Jennifer, Marie — Orangeville

Steve & Sylvia Booy; David — Brampton

Arend & Louise Maas — Brampton

Ed — at home

Home address: 34 Royce Ave., Brampton, ON L6Y 1J5

1946 May 15 1981

With joy and thankfulness to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

ANTON and MENNY JANSEN

(nee Hofstede)

It is our prayer that God will continue to bless them and grant them many more years of happiness and renewed health.

With love and congratulations:

Ted & Margaret deVries; William, Jenny, David, Mary — Edmonton

Harry & Trudy Snaterse; Mark, David, Rodney, Deborah — Edmonton

Tony & Harmina Jansen; Shariene, Anthony, Joel, Lindsey — Surrey, BC

Ben & Menny Duiker; Steven, Wesley — Edmonton

Ben & Mary Rietveld; Jason, Michael — Josephsburg, AB

Larry Jansen

Patricia Jansen

Home address: 11152 — 51 Street, Edmonton, AB

ANNIVERSARIES

Enschede Mississauga

1941 May 8 1981

With much thanks to God, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

BAREND and GERRIE KIEFTE

We praise God for the life they have in him and their continuing desire to please him. With love and congratulations from their children and grandchildren:

Harry & Diane; Barend, Bernita, Brenda, Kerry-Joy, Anna — St. John's, NF

Peter & Jeanne; Sherri-Ann, Peter, Paul, Timothy, Barbera, Joel — Rexdale

Brenda & Rinus; Mark, Rick — Losser, Holland

John & Kathy — Mississauga

Home address: 3600 Birchmeadow Cres., Mississauga, ON L4V 3R7

1951 1981

Toronto, ON Woodstock, ON

"The Lord will watch over your coming and going both now and forevermore" (Psalm 121:8).

We are so thankful to the Lord God, that on May 11, we may celebrate the 30th Wedding Anniversary of our dear parents and grandparents,

ANDY and RITA KNIBBE

(nee Schurlinga)

We pray that God will continue to bless them with love, health and happiness.

Congratulations Mom and Dad, Nana and Gramps:

Sylvia & John Smeenk; Kimberley, Jeffrey, Brent, Andrea

Marilynne & Lawrence Leavitt; Kristie, Megan

John & Charene Knibbe; Rose

Harry & Coby Knibbe; Anthony, Micheal

Winnie Knibbe & Patrick Smith

Karen Knibbe

Home address: 255 Sixth Ave., Woodstock, ON N4S 2G9

1941 May 9 1981

It is with joy and thanks to God that we announce the 40th Wedding Anniversary of our parents and grandparents,

GERRIT and RIEK LUIMES

(nee Jansen)

We praise God for all his blessings and ask that he continue to keep them in his loving care.

Congratulations and love from:

Henk & Jane Luimes; Mark, Brian, Lisa, Paul — Spencerville

Al & Wilma Mulder; Michelle, Michael — Ottawa

John & Jeannie Luimes; Steven, Kevin, David — Willowdale

Bill & Bonnie Luimes; Julie — Ottawa

Jack & Joyce Luimes; Glen, Vickie, Carlsbad Springs

Tom & Greta Luimes; Shannon — Ottawa

Albert & Carolyn Luimes; Timothy — White Lake

Ed Luimes — Willowdale

Home address: R.R.#3, Spencerville, ON

1931 May 11 1981

With joy and thanksgiving to the Lord, we wish to announce the 50th Wedding Anniversary of our parents and grandparents,

JOHN and ANNIE MEYER

(nee Van Dam)

We pray that the Lord will continue to bless them and keep them in his care.

Pete & Tiny Meyer; Annette, John, Norman, Raymond, Yolanda — Medicine Hat, AB

Renso & Clara Meyer; Sonja, John, Angela, Michelle — Waterloo, ON

Peter & Audrey Meyer; Michael, David — London, ON

Jake & Alice Bosch; Chris, Nelson, Carmen, Jody — Hamilton, ON

At home: May 11, 1981 from 2 - 5.

Best wishes only.

Home address: Apt. #214, 3260 New St., Burlington, ON

ANNIVERSARIES

1941 May 15 1981

Bly Burlington

"So God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27).

With joy and thankfulness to God, we wish to announce the 40th Wedding Anniversary of our parents and grandparents,

JAMES and WILMA

LYCKLAMA a NYEHOLT

(nee Boonstra)

May God continue to bless them and keep them in his care in the years to come.

Whip & Winnie; Lisa, Laura, Michael, David — Burlington

Heinz & Gerda; Audrey, Wendy, James, Susan, Ralph — Northridge, CA

John & Nancy; Kevin, Julie — Vancouver, WA

Peter & Bernice; Sonja, Joel — Guatemala, CA

David & Sharon; Brenda, Becky, Brian — Grandville, MI

Jack & Jackie; Jason, Jonathan, Joshua — Cranbrook, BC

Will & Diana Jorritsma; Mark, David, Daniel, Paul — Burlington

Gerry & Wilma Visser, Curtis — Ancaster

Ed — at home

An open house will be held at their home on Saturday, May 16, 1981 from 10:00 a.m. - 4:00 p.m. Best wishes only.

Home address: 2223 Prospect St., Burlington, ON

On May 14, 1981, the Lord willing, we hope to celebrate with our parents and grandparents,

HEINZ and PIETJE MULDER

(nee De Jong)

their 45th Wedding Anniversary. We thank the Lord that he has kept them all these years and pray that the Lord may bless them for each other and for us that they may enjoy many more years together in God's care.

With love, their grateful children,

Harry Mulder — Medicine Hat, AB

Trinur & Nel Mulder; Brian, David, Donna, Brenda — Medicine Hat, AB

Harm & Linda Mulder; Cheryl, Curtis, Connie — Stoney Plain, AB

Joe & Marlene Mulder; Kristine — Edmonton, AB

Home address: 433 — 4 St., N.W., Medicine Hat, AB

Hoogkerk Brantford

1946 May 9 1981

"Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your path" (Prov. 3:5,6).

With joy and thankfulness, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

KEES and JENNY ROORDA

We wish them God's blessing and pray he will continue to keep them in his care.

Congratulations and love from:

Classified Advertising

ANNIVERSARIES

1941 May 21 1981
Suawoude (Fr.) Sussex (NJ)
We are grateful to God that he has made it possible for our parents,

TEADE DEGROOT and
TEUNTJE MOLLEMA

to celebrate their 40th Wedding Anniversary. May he continue to bless them and keep them.

Their children:

Mark & Josie DeGroot; Ted, Steve, Rick, Billy — Jenison, MI
Pat & Theo De Haas; Fred, Pam, Ian — Tyrone, ON

Ann & Don Draper; Sue, Michelle — Dunnellen, NJ
Henny & John Boddeus; Patty, Tina, Elleen, Tammy, Cornelius — Sussex, NJ

Trudy & John Van Blarcom; Derk — PA
Jack DeGroot (Betty-Ann De Vries girlfriend) — Sussex, NJ

Donald DeGroot (Ann Bogertman, engaged) — Lansing, MI

Open house will be held on Saturday, May 23, 1981 from 2-4 in the afternoon in the Church hall of the Chr. Ref. Church in Sussex, NJ, U.S.A.

1931 May 7 1981
With joy and thankfulness to our Lord, we would like to announce the 50th Wedding Anniversary of our parents, grandparents and grand-grandparents,

GJALT and SIMKJE SPAN
(nee Vander Werff)

We pray that the Lord will continue to bless and keep them in his care.

Robert & Ina Span
Dick & Ailene Vander Molen
Stan & Sylvia Forczek
Clarence & Nite Van Leeuwen
Henry & Tina Leenstra
Glenda Wall
Ed & Judy Fiedler
Louis & Jean Bembi
Jim & Rita Span
Mel & Sadie Trihuba
Bob & Sheila Span
Henry & Pearl Kempe
Don & Chris Span
44 grandchildren, 6 great-grandchildren
5017-56th Ave., Taber, AB

1956 May 4 1981
In humble gratitude to our covenant God, we and the children the Lord gave us, remember our Wedding day of 25 years ago, and our journey since then.
We confess that God's presence accompanied us all the way, even as the wedding text of Psalm 125:2 prophesied. We thank God for his many blessings.

RICHARD and TRUDY STIENSTRA
(nee Vriend)

Wendy & Philip Weaver — Grand Rapids
Margo — Grand Rapids
Debbie — Edmonton
Michael
Daphne
Carolyn
3245 Trethewey St., Clearbrook, BC V2T 4C1

1956 May 4 1981
"As the mountains surround Jerusalem, so the Lord surrounds his people both now and forevermore" (Psalm 125:2).

We rejoice in the Lord's covenantal goodness as we celebrate the 25th Wedding Anniversary of our parents,

DICK and TRUDY STIENSTRA
(nee Vriend)

We thank the Lord for his abundant faithfulness to them and pray that he will grant them many more years together.

Love and congratulations from your children:
Wendy & Philip Weaver
Margo
Debbie
Michael
Daphne
Carolyn
Home address: 3215 Trethewey St., Clearbrook, BC V2T 4C1

ANNIVERSARIES

Emmen (Dr.) Baltimore, (ON)
1941 1981
On May 3, 1981 we are happy to remember the 40th Wedding Anniversary of our parents and grandparents,

ALBERT and ANNEGIEN
STOFFERS
(nee Pol)

We are thankful to the Lord for giving us such wonderful parents and grandparents and pray that he will continue to bless and keep them for each other and for us.

Sidney & Hilda Reinsma; Annette, David, Pauline, Jacqueline — Bowmanville

Ted & Marie Hoogsteen; Sandra, Darlene, Diane, Matthew — Oshawa, ON

Ralph & Norma Stoffers; Gregory, Karen — Cobourg

Jake & Loretta Stoffers; Melanie — Baltimore, ON

Frank & Christina Douma; Janet, Marilyn — Lyn, ON

Mike & Betty Luchies; Terry, Steven, Mariette — Baltimore, ON

Harry Stoffers — Oshawa, ON

1936 May 9 1981
Oudega Clinton, ON
With praise and thankfulness to our heavenly Father, we hope to celebrate with our parents their 45th Wedding Anniversary.

SIDNEY (TJEERD) and CATHERINE
(TRYNTJE) SLOTEGRAAF

Wedding text: Exodus 33:14, 15.
We pray that God will be with them in the future as he has been in the past.

With love from their children, grandchildren and great-grandchildren:

Hilda & Alex Livingston; Cathy & Dan Ferdinand; Benjamin, Jaclyn — Galt; Michael, Nathan, Theresa, Anita, Tim — Galt

John & Barb Slotegraaf; Dianne, Donna, Darlene, John — Cambridge

Anne & Ray Dedman; Sherly, Douglas — New Dundee

Henry & Ann Slotegraaf; Lisa, Nancy, Patty, Steven — Clinton

Paul & Mary Slotegraaf; Eric, Chris, Todd — Hudsonville, MI

Swietze & Cindy Slotegraaf; Elaine, Sharon, David — Cambridge

Jack & Peggy Slotegraaf; Jackie, Laurie, Jennifer, Chad, Allison, Keri — Clinton

Bill & Jeanette Slotegraaf; Michelle, Ryan, Jeremy — Lucknow

Margaret & Alfred Dykstra; Jayne Lynda, Lorraine — Clinton

Sandy & Neal Hegeman — Costa Rica

Susan & Wayne Boland; Kristine, Karla, Joseph, Kelly — Goderich

Peter & Mary Slotegraaf — Clinton

Congratulations Dad and Mom.

Open house to be held at Clinton and District Chr. School auditorium, Clinton, ON. Best wishes only.

Home address: R.R.#2, Clinton, ON

1931 May 7 1981
"Commit thy way unto the Lord, trust also in him and he shall bring it to pass" (Psalm 37:5).

With joy and thanksgiving to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

PETER and LOIS VAN DOLDER
(nee Posthumus)

Thank you Mom and Dad for the many years of love and understanding you have shown to us and each other. Hoping that God will grant you many more years together.

Wietse & Corrie Van Dolder — Annan, ON

Arend & Corrie De Boer — Owen Sound, ON

Andy & Hennie Van Dijk — Owen Sound, ON

Andy & Lucille Van Dolder — Annan, ON

grandchildren and great-grandchild
Open house will be held at their home in Annan on May 7, 1981 at 7:30 p.m.

Home address: P.O. Annan, ON N0H 1B0

ANNIVERSARIES

Scheveningen Ottawa
1946 May 8 1981
"This I know for God is for me" (Psalm 56:9).
We are very happy and thankful to celebrate with our parents and grandparents,

PETER and TRUUS
VAN BRUINEN
(nee Dekker)

their 35th Wedding Anniversary.

With love and congratulations, their children and grandchildren:

John & Marguerite van Bruinessen; Marianne, Andy, David, Stevie — Chesterville, ON

Frank & Ineke van Bruinessen — Brampton, ON

Peter & Marion van Bruinessen; Heather — Embrun, ON

Ben & Lydia Doornbos; Julie, Karen, Suzanne, Marlene — Keene, ON

Ed & Lydia van Bruinessen; Terri-Lynn, Jim, Matthew — St. Catharines, ON

Les & Trudy Boyer; Jennifer — Edmonton, AB

Jean & Jacqueline Lauziere; Kathleen, Nathalie, Christine — Kinshasa, Zaire, Africa

Paul van Bruinessen — Ottawa, ON

Danny van Bruinessen — Peterborough, ON

Philip van Bruinessen — Edmonton, AB

Mark van Bruinessen — Ottawa, ON

Home address: 2205 Hwy #16, Box 1207, Ottawa, ON K2E 7A4

1956 May 4 1981
"The Lord will keep your going out and your coming in from this time forth and forevermore" (Psalm 121:8).
With thankfulness to God, we wish to celebrate with our parents on their 25th Wedding Anniversary.

JACOB and ANNA LIZABETH
VANDERMEULEN
(nee Colyn)

With love from your children:

Earl
Christine & Luke Smit (boyfriend)

Evelyn & Sid Tilstra (fiancee)

Marlene & Jerry Van Holst (boyfriend)

Elizabeth
Jacqueline
Andrew

Home address: Gee Road, R.R.#2, St. Ann's, ON L0R 1Y0

1936 1981
With gratitude to our heavenly Father, we are pleased to announce the 45th Wedding Anniversary of our parents and grandparents,

NICOLAAS and CORNELIA
VREUGDENHIL
(nee Buitelaar)

on Wednesday, April 29, 1981. Thank you, Mom and Dad, Opa and Oma, for your love during these many years.

Congratulations from all 27 of us. We thank God for providing for you in the past and pray that he will continue to do so also in the years which lie ahead.

Now that Mom is home again after a 4-month hospitalization, we hope to celebrate this occasion with their friends at an open house reception on Saturday, May 9, from 2-4:30 in the afternoon in the Fellowship Hall of the Maranatha Chr. Ref. Church, Scott St., St. Catharines.

Your loving children and grandchildren:

Frances & Tom Alkema; Ron, Audrey, Bryan — Willowdale

Kees & Liz Vreugdenhil; Nim, Helen, Andrew, Corine — Chatham

Jim & Christine Vreugdenhil; Paul, Gordon, Karen, Janet — Trenton

Nick & Marg Vreugdenhil; Martin, Peggy — Brantford

Lena & Pete Kiers; Ken, Jeffrey, Pamela, Angela — St. Catharines

Home address: Apt. #102, Sunset Homes, 2 White St., St. Catharines, ON L2N 1Z2

ANNIVERSARIES

1941 May 2 1981
With thankfulness to the Lord, we wish to announce the 40th Wedding Anniversary of our parents and grandparents,

GERRIT and KLAASJE VAN NECK
(nee Bazuin)

It is our prayer that the Lord may continue to bless and keep them through the years to come.

With love and congratulations from their children and grandchildren:

Anne & Henry Keizer; Carolyn, Harvey, Gregory — Richmond, BC

Harry & Linda Van Neck; Christy, David — Edmonton, AB

Gertie & Jack Stel; Karen, Nicole, Summerland, BC

John & Shirley Van Neck; Stephanie, Alicia, Kevin — Spruce Grove, AB

Pat & John Gelderman; Michael — Neerlandia, AB

Home address: 11236 — 97 St., Edmonton, AB

1951 May 1 1981
We praise God for the many rich blessings he has given to us in the marriage of our parents,
WILLIAM and DOROTHY VEENHOF

Being their covenant guide and comfort, he has granted them 30 years of fruitful married life, and it is our prayer that he will continue to strengthen and bless them for many more years together.

With our love and gratitude,

Jacque & Howard Vanderwier; Mark, Darrick — Smithville

Diane & Paul Droppert; Rachel — St. Catharines

Heather — at home

Anne & Mart Vyn — Mt. Hope

Bill — at home

Nick — at home

Home address: 48 Nello St., St. Catharines, ON L2N 1G7

1941 May 9 1981
We give praise and thanks to God for giving us our parents and being able to celebrate with them their 40th Wedding Anniversary,

ANDREW and CATHERINE VISSER
(nee Wedman)

May the Lord continue to bless them and keep them in his care through the years to come. With lots of love from your children and grandchildren:

Charlie & Tinka Vandermeulen; Kathy, Chuck, Sidney, Colin

Simon & Emmy Koets; Karen, Sonja, George & Vimmie Reichert; Laurie Ann, Francis

Bill & Nellie Vanderlaan; Tanya, Martin, Paul

Sid & Wylene Visser; Andrew, John, Ike & Bonnie Tange; Paula, Mitchell, Angela

Pete & Doreen Matthyse; Selby, Anna Marie

Home address: R.R.#1, Old Orchard Dr., Carrying Place

1946 May 7 1981
With joy and thanksgiving to our Lord, we wish to announce the 35th Wedding Anniversary of our parents and grandparents,

TINUS and SUZANNA VEENSTRA
(nee Steendam)

It is our sincere prayer that our heavenly Father, who has blessed them so richly in the years past, will continue to keep them in his loving care.

Shelly & Bill Engbers; Suzanne, Chris, Sean — Red Deer, AB

Jane & Harry Brouwer; Bert — Maple Ridge, BC

Ruth & Ben Hendricks; Jason, Nathan, Suzanna — Surrey, BC

Sabina & Gerry Wyenberg; Janette, Rechelle, Ryan — Winnipeg, MB

John Veenstra — Winnipeg, MB

Jasper & Lori Veenstra; Erica — Winnipeg, MB

Nancy & Fred Bosma — Coquitlam, BC

Margaret & Terry Folkers; Alesha — Winnipeg, MB

Home address: 706 Prince Rupert Ave., Winnipeg, MB

ANNIVERSARIES

Zwagerveen, Fr. Trenton, ON
1931 May 21 1981
The Lord willing, we hope to celebrate with our parents and grandparents,
JAKOB and BESSIE WESTERHOF
(nee Niewyk)

their 50th Wedding Anniversary. We wish them God's blessing of health, happiness and love. May God give them many more years together. Congratulations and love from their children:

Frank
John & Grace

Leo & Helen
Walter & Helen

Henry & Shirley
and 18 grandchildren

Open house will be held Saturday, May 23, 1981, from 2-4 p.m., at the Ebenezer Chr. Ref. Church, 4th Ave., Trenton, ON.

Home address: 149 Wilkins St., Trenton, ON

Garyp St. Thomas
1936 May 14 1981
The Lord willing, we hope to celebrate with our parents and grandparents,

RAY and SUSAN WYMENGA

their 45th Wedding Anniversary. We wish them God's blessing in the years to come.

Their loving children and grandchildren:

Sadie & Lou Dykxhoorn; Charlie

Marjorie & George Steenbergen; Roy, Lawrence

Margaret & Harry Vander Kloet; Patricia, Geoffrey, Terence,

Sonja, Heather, Melanie, Jessica

Open house May 16, 2 to 5 p.m. in the St. Thomas Chr. Ref. Church, Elm St. Best wishes only.

Home address: 154 First Ave., St. Thomas, ON

OBITUARIES

"Even thou I walk through the valley of the shadow of death, I fear no evil; For thou art with me; thy rod and thy staff, they comfort me" (Psalm 23:4).

On April 17, 1981 the Lord, in his infinite wisdom and grace, took unto himself, in his eternal glory, our beloved husband, father and grandfather,

BEREND (BEN) AFMAN

In his 65th year. He was a blessing and inspiration to us all, and we now rejoice in the certain knowledge that he is now with his Lord and Saviour. His loving wife Triennje Afman (nee Vriezema).

Children:

Edna & Jack Prins — Palmerston

Ada & Angelo Stevens — St. Thomas

Theo & Betty Afman — St. Thomas

Ann & Bill VanDenBoogard — Charing Cross

Peter & Donna Afman — St. Thomas

Yvonne Keillor — St. Thomas

20 grandchildren

Funeral services were held Monday, April 20, 1981, at the First Chr. Ref. Church, St. Thomas, ON. Rev. Dr. Henry J. Boekhoven officiating.

The Lord called home, on Thursday, April 9, 1981, our beloved mother and grandmother,

JANNETJE VAN RIJN
(nee Le Clerg)

widow of William Van Rijn since March 1980.

She will be missed by:

Tom & Agnes Van Rijn; Sandra, William — Vancouver

Kees & Adrie Van Rijn; Janet, Joanne — Willowdale

Psalm 23 was her lamp in her life.

Funeral service was held April 11, 1981 in the Willowdale, Chr. Ref. Church with Rev. P.W. de Bruyne officiating.

Home address: 303 Drewry Ave., Willowdale, ON M2M 1E6

Classified Advertising

OBITUARIES

Bestuur en leden van de St. Thomas bejaarden club, betuigen hiermede hun medeleven, aan haar medelid en kinderen, met het overlijden van haar man en vader.

MR. BEN AFMAN

op Goede Vrijdag, 17 april, 1981. Zijn belijdenis was: „De Heer is mijn Herder.”
Namens de club;
Voorz: D. De Ruiter

On Sunday, April 5, 1981, the Lord took, suddenly, to himself, our beloved husband, father and grandfather.

PAULUS BOERSMA

at the age of 66.

“The Lord is my shepherd” (Psalm 23).

He leaves behind his loving wife: Clara Boersma (nee Hettevan) and children:

Henk & Lena Boersma — Russell, ON

Rita & Wim Van Rijswijk — Metcalfe, ON

Bram & Marlene Boersma — Kanata, ON

Silvia & Bernie Joseph — Moosejaw, SK

Jane & Tom Van Dellen — Morewood, ON

Peter & Earlene Boersma — Ottawa, ON

and sixteen grandchildren

The funeral has held on April 7, 1981 in the Knox Presbyterian Church at Ottawa. Rev., Dr. M.A. McCraig and Rev. J. Quartel officiated.

Home address: 255 Metcalfe St., Apt. #53, Ottawa, ON

On Good Friday, her battle was over. The Lord took home our dear niece and cousin,

MATHILDA KUNTZ

at the age of 29. She will never die but live with him the perfect life in all eternity.

Anje & Sid Buma — St. Catharines
Rients & Pauline — Grand Rapids
St. Catharines,
April 17, 1981

On Sunday, April 5, 1981, the Lord took home his child, our beloved son-in-law, brother-in-law and uncle,

LEO LOOTSMA

at the age of 47 years after a lengthy illness.

“And we know that God causes all things to work together for good to those who love God, to those who are called according to his purpose.” (Rom. 8:28).

Parents-in-law:

Mr. & Mrs. Fred Bolhuis — Brampton

Brothers and sisters-in-law:

Edna & Peter Buma — Whitby

Jan & Floss Bolhuis — Ann Arbor, MI

Jenny & Andy Mast — Brampton

Irene & Wayne McMillan — Oshawa and nieces and nephews

TEACHERS

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

TEACHERS

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **Music**, with a possible opening in **French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

BOWMANVILLE: Knox Christian School Society invites applications for an opening in **grade 6 or 7**. Preference given to experienced teachers. For information and applications contact: Mrs. J. Vanderkooi, R.R.#6, 46 Martin Rd., Bowmanville, ON L1C 3K7.

CLINTON: The Clinton and District Christian School needs a **teacher for the primary grades**, starting September 1981. Please send applications to: The Principal, Mr. R. Schuurman, Box 658, Clinton, ON N0M 1L0 or phone: (519) 482-7851.

COBOURG: Northumberland Christian School, invites applications for a **teaching Principal**, or **teachers in the senior elementary grades**. We have a young, interdenominational school, established in 1978, and a society which has been providing Christian education for years by busing pupils in grades 1-12 thirty miles to Bowmanville. We are interested in education that integrates faith and subject matter, one subject with another, and study with life activity. Contact Wybe Bylisma, R.R.#2, Baltimore, ON; phone: (416) 349-2091.

LUCKNOW: The Lucknow District Christian School requires a **teaching principal for the senior grades** beginning school year 1981-82. We will also consider a **senior teacher** with partial administrative duties. Please address inquiries or applications to: Mrs. B. Broer, Sec., Education Committee, R.R.#1, Kincardine, ON N0G 2G0.

ORANGEVILLE: The Orangeville Interdenominational Chr. School invites applications for a part-time teacher in the **primary grades (1-4)**. This position would be afternoons (35%), working along with the master teacher (65%). Could include principal relief. Applications can also be sent for a possible **junior opening**. Send applications to: Mr. R. Duggan, Principal, 298 Broadway West, Orangeville, ON L9W 1L3. Phone: 519-941-3381 (school) or 519-941-7677 (home).

TEACHERS

OTTAWA: Teachers required for September, 1981: **senior mathematics and science**, and **French**, for Christian high school. Deep Christian conviction, strong teaching ability, and concern to integrate faith and learning are essential. Apply in writing with resume to: Mr. Derek Maggs, Principal, Community for Christian Learning, 307 Richmond Rd., Ottawa, ON K1Z 6X3.

STRATHROY: The John Calvin Christian School, Strathroy, ON has a teaching position available at the **primary level**. Please send letters of inquiry and/or applications to: Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).

UTTERSON: The Muskoka Christian School in Utterson, ON invites applications for the following teaching positions for 1981-82 school year: **Grades 1-3** and **4-8**. Please forward inquiries and resume to R. Houser, Principal, Muskoka Christian School, P.O. Box 105, Utterson, ON P0B 1M0.

NEERLANDIA: Neerlandia School requires two Christian teachers for 1981-82: (1) **language arts** teacher for grades 7-10 (ability to teach music or French an asset); (2) a **grade one** teacher. Send resumes or inquiries to: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: 403-674-4308 (home); 674-5581 (school).

TERRACE: Centennial Christian School in Terrace, BC invites applications and inquiries for the possibility of a **Kindergarten/grade 1 combination**. Starting September 1981. Experienced or new teachers are invited to write or phone: Mr. Luke Janssen, Principal, Box 317, Terrace, BC. Phone: (604) 635-6173 (school), (604) 638-1225 (home).

CHILLIWACK: The Chilliwack Christian School in the beautiful Fraser Valley invites applications from an experienced teacher for the position of **Kindergarten/grade 1 combination**, commencing September 1981. Please address applications or inquiries to: Mrs. Freda Brink, 41445 Yale Rd. W., R.R.1, Sardis, BC V0X 1Y0, or phone the school at 604-792-4171.

TEACHERS

PRINCE GEORGE: Cedars Christian School invites applications from experienced teachers for a **Grade 2/3 position**. Send inquiries to: Mr. R. Reitsma, Principal, 701 North Nechako Rd., Prince George, BC V2M 1A2, or phone (604) 564-0707.

HELP WANTED

EXPERIENCED heavy equipment operator wanted. Brooks, AB; phone: 403-362-4613.

Lady gevraagd bij ouder echtpaar om vrouw behulpzaam te zijn in de huishouding. In Oshawa. Goed loon. Inlichtingen tel. (416) 725-8007, Oshawa.

WANTED: Reliable help for modern dairy farm. Some experience preferred. Start immediately. Netherlea Farms, Harry and Ralph Janssens, R.R.#3, Wellandport, ON L0R 2J0; phone: 386-6834 or 386-6843.

EXPERIENCED BUTCHER for killing and cutting. Salary according to experience; large farm house available. Call: John Stegenga and Sons Co. Ltd., (705) 887-3240.

JOURNEY-MAN MECHANIC needed for Chrysler Dealership in the beautiful Bulkley Valley of Central BC. Clean environment, centre of hunting, fishing, snowmobiling, skiing and hiking. Rate of pay: \$13.50/hr. with excellent benefits and good working conditions. For more information contact: Frontier Chrysler Ltd., Box 188, Smithers, BC V0J 2N0; phone: 604-847-2332.

MATURE PERSON for greenhouse operation in Niagara Peninsula, willing to learn and take responsibility. Salary to commensurate with the person. For information call: (416) 643-1628.

EXPERIENCED CERAMIC TILE SETTER, required immediately for established floor and wall covering company, in Hamilton area. Permanent year round employment, good working conditions. Reply in writing to Box # 4614, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

RESPONSIBLE PERSON required to provide loving care to a happy 13 month-old boy. Monday to Friday, from 9 a.m. till 5 p.m. Preferably at my home in Streetsville, ON. Tel: 416-821-0632, after 5:30 p.m.

MATURE STUDENTS with self-motivation and creativity desired for 6-week program in inner-city ministry. Modest remuneration. For more information contact: (416) 535-6262. Application deadline is May 15.

STRATHROY: Experienced responsible person for dairy farm. Year-round employment job. House available. Strathroy area. Evert Terpstra, R.R.#2, Mt. Brydges, ON N0L 1W0; (519) 245-1119.

WANTED: EXPERIENCED FARM HELP on modern dairy farm from May to August. Students are welcome. Call: Hank Den Hollander, R.R.#2, Grand Valley, ON; phone: (519) 928-5638.

TEACHERS

TWEED: Alternate school, K to 8 seeks full time **teacher — co-ordinator — human being**. Country setting, 12-20 children. Salary \$150 per week plus. For information write: Servival 1 School, R.R.#3, Tweed, ON K0K 3J0

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MEAT CUTTER wanted immediately. Good working conditions, good hourly wage, experience required. Phone or write: Welland Meat Packers, 310 Riverside Dr., Welland, ON L3E 5E5; (416) 732-2561.

WANTED: experienced, responsible person for dairy farm — London-Woodstock area. Must be a good milker. Starting salary, \$1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

VAN ECK LANDSCAPING LTD. is in need of a strong man not afraid to work, starting time immediately. For interview call: Mr. Jack Van Eck, Robson Dr., Waterdown, ON; (416) 689-5100.

Edmonton Christian Schools

Although a number of positions have been filled, we still have 2 positions for which we are seeking applicants:

- full time high school **math instructor**
- and a $\frac{2}{3}$ high school **French position**.

Our system consists of nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

Those interested call:

Lee Hollaar, Principal

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Telephone: (403) 454-0791

BULKLEY VALLEY CHRISTIAN HIGH SCHOOL

In Smithers, BC invites applications for teachers for the 1981-82 school year, with qualifications in the following areas:

- **Business Education**
- **French**
- **Home Economics**

Send applications to:

George Koopmans,

Bulkley Valley Christian High School,

Box 3635, Smithers, BC V0J 2N0.

Phone: (604) 847-4238 (school)

(604) 846-5386 (home)

Part Time Secretarial Position

The Hamilton office of the Christian Labour Association of Canada requires a part time secretary to work five days per week, three hours per day. A possible 2½ day per week option may be alternately considered. This position requires a person with good bookkeeping, typing and language skills.

Please send your resume to:

Christian Labour Association of Canada,
P.O. Box 4207, Station "D", Hamilton, ON L8V 4L6

For further information call:

Peter Van Duyvenvoorde at 389-8122.

Classified Advertising

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

FEEDLOT 500-600 head; computer feeders; 3 silos; brick home; 100 acres, 75 workable; systematic tiling; Stanley township. FG819

600 ACRES, 495 workable; excellent cashcrop land; 2 sets of buildings; McKillop township. FG796, 797

430 ACRES, 390 workable; no buildings; systematic tiling; Steven township. FA699.

BASIC LAYER QUOTA 33,818; modern barns, good home, beef barn, 100 acres; systematic tiling. FP829.

DAIRY, 125 ACRES; pipeline; 2 barns, 3 silos; good house; holstein herd; quota and machinery included; 10 1/2% mortgage. FD814

DAIRY, 100 ACRES; milking parlour, 128 stalls; registered Jersey herd, quota and machinery included; 10 7/8% mortgage; good house; near Teeswater. FD809.

DAIRY, 200 ACRES, 185 workable; 62 tie-ups, pipeline, 3 silos, 45 Holstein and quota; brick house, near Kincardine. FD787.

138 ACRES, 125 systematically drained; 80 sow, 600 hog capacity; modern home; Hay township; \$420,000. FS772.

37 TIE-UP BARN; 100 acres, 94 workable; good house; \$185,000. FD778.

50 ACRES, modern loose pen barn, 2nd barn; house; near Auburn. FG785.

DAIRY, 85 free stall; 200 acres, 165 workable; 12-cow parlour, quota. FD743.

50 ACRES, 46 workable; 3-bedroom home; 15-sow barn, bank barn; near Auburn; \$75,000. FG741.

37 TIE-UP BARN; 100 acres, 94 workable; good house; \$185,000. F778.

237 ACRES, 225 workable; 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota; near Clinton. F721.

BASIC LAYER QUOTA 14,400; 2 barns; 7 bedroom home; 100 acres, 97 workable; near Londesboro. F727.

BEEF BARN; brick home; 100 acres; near Londesboro. F701.

50-SOW FARROW-TO-FINISH; modern barn; 187 acres, 175 workable; 3 bedroom home; 10-1/8% mortgage. F735.

703 ACRES, 628 workable; 3 sets of buildings. F655.

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BROILER QUOTA, 20,000 plus class 2, roaster A. Quota 1,220, annual pullet production 70,000; modern 4,000 sq. ft. home; built-in pool; 20 scenic acres. You can also buy 30 acres across the road with 18,000 layer quota; 3 bedroom house. F480.

138 ACRES; 125 systematically tiled; 80 sow and 600 finishing barn; 3 acres orchard; modern home; Hay township. F772.

We have other farms available.
PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

FOR SALE: Broiler farm, 26,000 birds; Northeast of Toronto; first mortgage 9 1/4%.

WANTED: Broiler and egg farm, cash deals, with good buildings.

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REAL ESTATE

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ACCOMMODATION

LONDON: Three University of Western Ontario students are looking for one or two more girls to share a town house in the northwest end of London, Ontario, for the 81/82 school year. For more information please call or write: Wilma C. Hesselink, R.R.#2, Drayton, ON N0G 1P0; 519-638-2166.

VACATIONING IN WESTERN CANADA?

Home for rent in Edmonton, AB from early July to late August. Will house eight comfortably. If interested call: 1-403-455-1454.

FOR RENT

GUELPH: Available July 1, 1981. 9-year-old, 3 bedroom backsplit; fridge, stove and washer included. Finished rec room with woodburning stove. \$425 per month. Call: 519-856-4507.

WASAGA BEACH close to Collingwood; cozy 3 bedroom cottage for rent. Phone: (416) 741-3484.

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PERSONAL

Bejaard, eenzaam alleenwonend weduwnaar zou gaarne in contact komen met weduwe van omstreeks 65 jaar om, zo de Here wil, nog enkele jaren samen van het leven te genieten. Brieven, liefst met foto en tel. nr., kunnen gezonden worden aan Box #4615 van Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

MINISTERS NEEDED

CLINTON: The Chr. Ref. Church of Clinton, ON is in need of pulpit supply for **July 12, 19, 26 and August 2 and 9**. If you could preach for us on any or all of these Sundays, please contact the clerk, Mike Dykstra at: 519-482-9543.

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R.S. BAKEMA
Telephone: 645-2738

WANTED

WANTED: Would like to rent or have someone make Dutch costume, preferably "Zeeuws" or "Fries", size 14, must be 5ft. long from back of neck. For May 27th to June 1st. Write: Mrs. Anne Glenn, Postmaster, Gilmour, ON K0L 1W0

BUSINESS

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fully human;
but the sin inside of me
rules my nature.

I'm sad
lonely
weak
ashamed
depressed
because I have no faith,
no hope,
My mind is filled with doubts
anger
hurts.

My head grows in pride
selfishness
self-esteem;
thoughts of evolution
going nowhere
weave their way into my head

through television
magazines
books.

sin —
you've thrown me around
twirled me about
spun me to the left
spun me to the right
so that I've walked the wrong
paths
and
lost my way.

Fully alive?
Fully human?
Oh!
You mean Jesus.
I'm free!

happy,
loved,
strong,

because I'm unashamed of Jesus
I have faith,
hope,
life
I can be patient
loving
kind
giving
because I have Jesus
I can laugh,
cry,
run in leaps and bounds,
tease you about things,
smile,
because I have Jesus
and
found my way.

To experience all these feelings is
human
Both weak and strong,

depressed and happy;
but to be perfect, fully alive,
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CALENDAR of EVENTS

- Ontario
- May 2 All Ontario Young Adults Day Rally will be held in Hamilton, ON.
- May 6 The Quinte League Ladies' Societies will be holding their Spring Rally in the Rehoboth Christian Reformed Church in Bowmanville. Rev. Vanderwindt will speak on the topic "Living Branches." Workshops are planned for the afternoon program.
- May 9 The Brampton choir, "Praise the Lord," director, W. Hoekstra, and the London choir, director Gerry Numan, perform a spring concert in the Second Chr. Ref. Church at Steeles Ave. in Brampton, at 8:00 p.m.
- May 9 Frisian Play: „Leentsje de Twadde" yn trye bidriuwen; by J. Fabricius, Fryske biwurking - J. Gerlofs, Jarvis.
- May 15-18 All-Ontario Young Calvinist Convention, Wilfrid Laurier University, Waterloo, ON.
- May 22 Organ concert presented by Christian Teeuwssen in the St. Thomas Anglican Church, 99 Ontario St., St. Catharines, at 8:30 p.m.
- May 30 A duo recital featuring Harold de Haan, baritone and Fred Numan, pianist/organist sponsored by the Ambassador Male Chorus in Central Presbyterian Church, Hamilton, at 8 p.m.
- May 30 Spring Concert presented by the Christian choir "New Life" at 8 p.m. in the Covenant Chr. Ref. Church, St. Catharines, ON.
- May 30 Redeemer College annual membership meeting, Hamilton District Christian High School, Athens St., Hamilton, registration at 9:30 a.m.
- June 12 AACS Annual Membership meeting. Special focus — discussion and approval of Institute charter. 8:00 p.m., Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, ON.
- June 15-17 Toronto: Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration write CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3.
- July 14-16 Calvinette counselors convention, Hamilton, ON.
- Aug. 20-21 Cadet counselors convention, Niagara Falls, ON.
- May 7: Focus on the Family film series with Dr. James Dobson, for seven consecutive weeks at Bethel Pentecostal Church auditorium, 1565 London Rd. at 8 p.m. Sponsored by the Chr. Ref. Church of Sarnia.

- Alberta and British Columbia
- May 2-8 Christian Medical Society 50th Anniversary, House of Delegates national meeting, Banff, AB.
- Aug. 23-30 Billy Graham Crusade, Calgary, AB.

- Miscellaneous
- May 6-9 Associated Church Press annual convention, Philadelphia, PA.
- May 11-13 Evangelical Press Association annual convention, Colorado Springs, CO.
- June 3-5 Christian Reformed Church Ministers' Institute, Grand Rapids, MI.
- June 6-12 Reformed Presbyterian Church of North America synod meeting, Beaver Falls, PA.
- June 9-19 Synod of the Chr. Ref. Church in North America, at Calvin College, Grand Rapids, MI.
- July 31-Aug. 4 Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts.
- Sept. 17-19 International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. May 8	Wed. May 6	Fri. May 1-10 a.m.	Thurs. Apr. 30-10 a.m.
Fri. May 15	Wed. May 13	Fri. May 8-10 a.m.	Thurs. May 7-10 a.m.
Fri. May 22	Wed. May 20	Fri. May 15-10 a.m.	Thurs. May 14-10 a.m.

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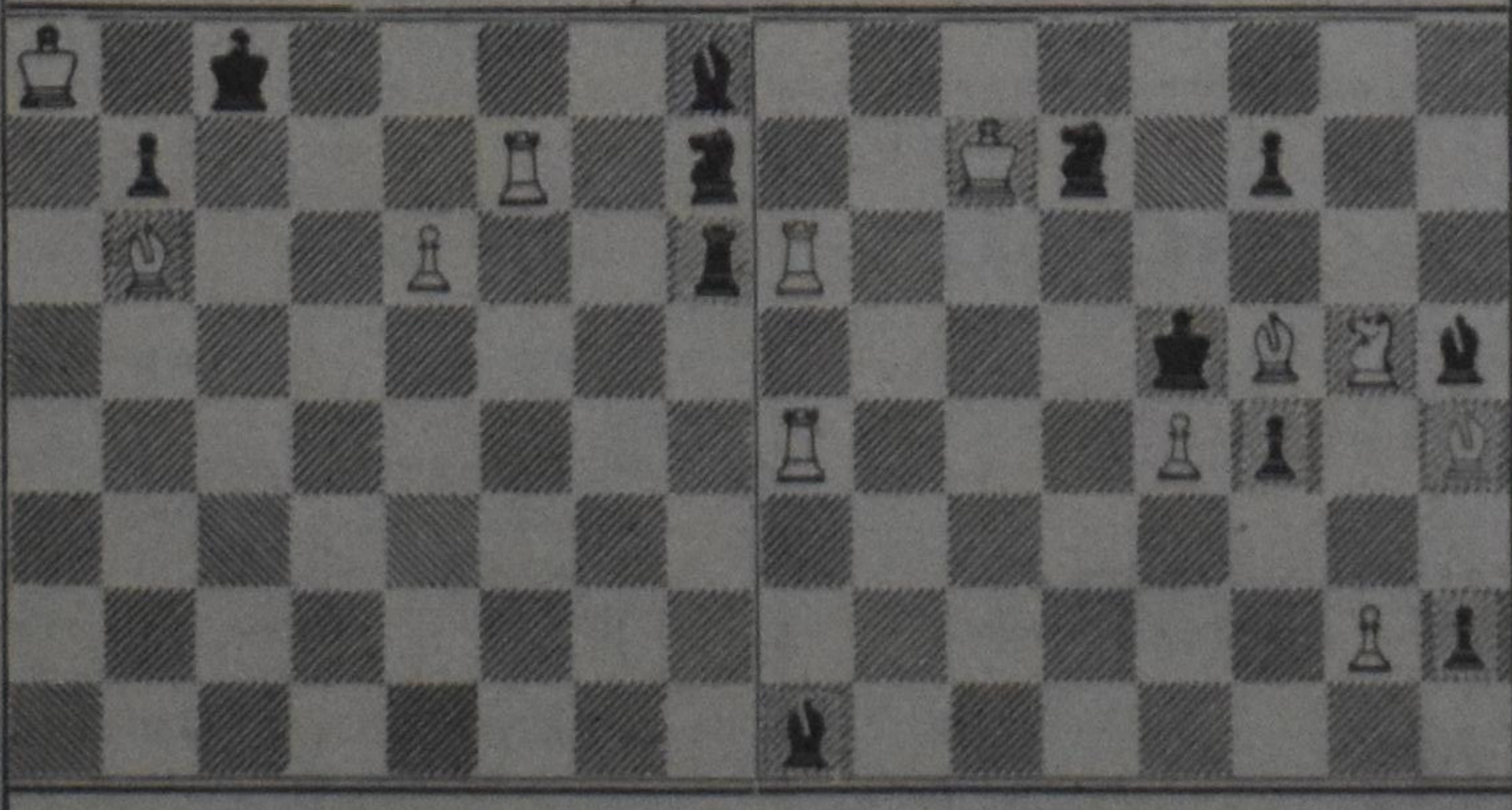
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Editor: Pete Layer

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H. Hultberg and P. Layer, H. Ahues,
Germany, 1942, Germany, 1962
Canada, 1981 5 7



4 8
3-mover 5 pts. 2-mover 2 pts.
(See notes)

NOTES:
1. Mr. Hultberg's original problem did not have the Black Pawn or
Black Rook. That original position had two solutions, the authors and
one alternate. I found that I could stop either solution, one with the
Black Pawn, the other with the Black Rook. This change turns #872,
into a twin.
#872 A: remove the Black Pawn. Mate in 3.
#872 B: remove the Black Rook. Mate in 3.
Can you tell which was the original author's solution?
2. Watch out for three tries in #873. The last of four "probable"
moves is the Key. Please give this move and the threat, if any.
3. The deadline will be given next week.

Books

Cross-section of the Canadian scene

The Canadian Odyssey: The Greek Experience in Canada by Peter D. Chimbos.

From Fjord to Frontier by Gulbrand Loken.

An Olive Branch of the Family Tree: The Arabs in Canada by Baha Aby-Laban.

All three published by McClelland & Stewart in association with the Multicultural Directorate of the Secretary of State, 1980; pb., \$7.95; hc., \$14.95. Reviewed by Klaas Terpstra, Hamilton, ON.

The Canadian Odyssey

Canadians are beginning to take pride in the fact that people have come and are coming from all parts of the world, bringing with them varied outlooks, knowledge, skills and traditions, to the great benefit of all. It is for that reason that the report of the Royal Commission on Bilingualism and Biculturalism dealt with the cultural contributions of the ethnic groups other than the British and the French. *The Canadian Odyssey* tells of the Greeks, or as they proudly call themselves, "Hellenes."

Research on Greek Canadians, especially their history, migration and institutions, is limited. The available studies are confined to particular cities in Canada. They deal with single aspects of the Greek life and often lack an overall historical and sociological perspective. This book is a welcome addition and contributes to "getting to know the Greeks better."

Newly arrived Greeks tend to cluster in specific neighbourhoods, usually characterized by older and cheaper housing. Low wages force them to rent cheap housing, but they also prefer to live close to relatives and those of the same ethnicity. We all know about the Greeks' interest in the restaurant business and this book confirms that Greek-Canadians have little or no interest in farming. They prefer to start out as dishwashers rather than farmhelp.

About 98% of Greek-Canadians belong to the Greek Orthodox Church, an institution which has contributed significantly to the preservation of Greek identity. Mr. Chimbos tells us that the Greek minority in Canada can be

considered as an ethno-religious group.

With regard to marriage, Greeks seem to be more concerned about the ethnic rather than the religious background of their children's prospective spouses. This, of course, is not so strange in view of the fact that 98% of the Greeks belong to the same church anyway.

When it comes to identification with Canada the writer tells us that surveys have shown that the Dutch and Germans have done much better. Greek failure to assimilate is being blamed partly on the so-called parttime Greek schools, with children exposed to an educational system emphasizing patriotism, religious ideals and the glorious past of Greek civilization. This education, we read, instills strong national pride.

The Greek language press in Canada has been an important aspect of the Greek community's life. Studies have shown that Greek Canadians are less assimilated in North American cultural life than the Greeks of the U.S.A. The U.S.A. immigrants are more or less instructed to "blend into the melting pot," whereas the Canadian policy of multiculturalism, much appreciated by the Greek, has encouraged ethno-cultural groups to preserve their cultural traditions and ethnic identity.

The book makes for interesting reading. It is directed at the general reading public, as well as senior high school students, and could be a great help for teachers in the elementary schools.

An Olive Branch of the Family Tree

Canadian historians in the past have been almost exclusively of British and French origin and have lacked the interest and the linguistic skills necessary to explore the history of other ethnic groups. Baha Aby-Laban gives us a comprehensive picture of Canadian Arabs, of their ancestral ties, their homeland, their work, their views of their chosen land and the family life.

It is estimated that there are between 70,000 to 80,000 Canadians of Arab origin. Aby-Laban has tried to find an answer to what characterizes these immigrants who came to Canada

from a culture so dramatically different in language, polity, customs, food, climate and many aspects of religion. What attraction did Canada hold to the Arabs that their home country did not? What promises were fulfilled and what dreams unrealized for these immigrants?

It is interesting to read that 6 to 7%, or approximately 9 million of the inhabitants of the Arab world are Christians. Although many Muslim Arabs came to Canada after World War II, Arab Christians still outnumber them, both as immigrants and as Canadian residents.

In writing about the hard working Syrian immigrants the author suggests that unlike the labour activity associated with the Protestant ethic, which sees work as a calling, based on divine ordinance, the Syrians' devotion to work and labour was propelled by a concrete goal: to accumulate as much capital as possible in as short a time as possible and to return to the old country. Accumulation of capital was synonymous with devotion to work. But many of today's Arab immigrants seem to be attracted to Canada more for political, educational, cultural and career considerations than for economic need.

The chapter on educational and development is also very interesting. Arabs seem to feel that education came to them from the West in the form of charity, which, because they were hungry, they devoured; but in doing so deprived them of life. Whether this is true or not, we now read that much has been done to modernize the educational system in the Arab world.

The first Arab immigrants started out in Montreal as peddlers, later on establishing businesses in retail and wholesale. Postwar immigrants with higher educational and occupational qualifications seem to be more interested in professional and other white collar careers.

A good many pages tell us about family life in the old country as well as in Canada. In the old country marital choice is usually not left to the whims of individual decision or romantic love, but instead is arranged by the parents. Naturally such customs are difficult to enforce in the new country.

Although the Arab Canadians have retained, in varying degrees, their ethnic identity, the author has discovered that living in Canada has meant the adoption of many Canadian norms and values.

This book contributes towards a better understanding of the Arabs. The Arab oil producing countries are in the news practically every day, and it is good to know the people who have the power to turn the oil tap on or off.

From Fjord to Frontier

From Fjord to Frontier is a story of people who sought to escape poverty in Norway. In the nineteenth century the U.S.A. received nearly all the immigrants from Norway, but eventually Canada became "the land of another chance."

Norwegians, always ready to explore new frontiers, faced the same problems as the German, Ukrainian, Polish and Dutch immigrants. Many settled in Western Canada, experiencing dust storms, snow storms, and prairie fires.

The Lutheran church became the primary and prominent organization of their ethnic identity. For many years the Lutheran church was fragmented because of national backgrounds and language barriers. Since they all had a common confession of faith anchored in the Bible, the Norwegians, Danish and many of German background formally constituted themselves as the American Lutheran church. Merger discussions are continuing and it now is proposed that all the major

Lutheran Synods in Canada unite in the 1980s.

At present the Lutheran church of Canada has 318 congregations and a membership of over 82,000. Cultural distinctiveness today is not only tolerated, but regarded as something desirable and worth preserving. Unfortunately, for a good many Norwegians this new climate comes too late. Propelled by a desire for upward social mobility in a society earlier dominated by Anglo-Saxons, many burnt their bridges behind them, and adjusted to the host society as quickly as possible. Although many Norwegians have been assimilated into much of the Canadian way of life, many still open their presents on Christmas Eve rather than on Christmas morning. It reminds us of the Dutch.

This book makes it very clear that the Norwegians love their ancestral home; they took pride in their ancient heritage. Yet they recognized the new land as the chance for a better life and therefore they entered fully into it. Without sorrowing too much, they kept their love for things past with thankfulness for the new land of equal opportunity and privilege which they too tried to shape.

In Canadian communities Norwegians were often leaders in promoting co-operative business, marketing and retailing or credit unions. Norway was the country who appointed the ombudsman, an official responsible only to Parliament.

Anyone interested in Canadian history, or engaged in teaching, or active in politics should read this book.

Missions

Methodology of missions

Shaking the Sleeping Beauty by Michael Griffiths; Inter-Varsity Press, Don Mills, ON, 1980; pb, 207 pp.; \$5.95. Reviewed by Rudy W. Ouwehand, Cobourg, ON.

Michael Griffiths was the General Director of the Overseas Missionary Fellowship, formerly the China Inland Mission, until 1980. His background is very evident both in his concern for missions and in the extent of his knowledge and his accurate representation of the mission situation around the world today. Although the book is aimed particularly at seminary students studying Missiology, it is a book that will be appreciated by every missionary and should be read by every Christian who is concerned about the words of Jesus to "Go therefore and make disciples of all nations" (Matthew 28:19).

The church today, Griffiths asserts, is like a Sleeping Beauty especially with respect to mission endeavours. Recent trends in theology, the Social Gospel, and particularly the trend towards universal salvation has removed the urgency of bringing the good news of salvation in Jesus Christ alone to mankind. The church needs to be re-awakened to this task, and Christians need to become aware of the social and cultural encumbrances which limit the effectiveness of our gospel presentation around the world.

This theme is carried forward by an analysis of some of the strengths and weaknesses of the modern missionary movement. Not all of the ideas in this book are

new but Griffiths puts them together in a well organized and readable format which leads the reader to a climax in the final chapters. Here the author presents a methodology of missions based upon the grace (charis) of God and the gifts (charismata) which God gives to his people. Finally he gives us a vision of a completed mission and a multi-racial, glorified, worldwide Church.

A well-researched and scholarly work, the book that yet remains easy to read for the average layman. Questions at the end of each chapter lead the reader to review the key ideas of the chapter and challenge him to further analysis and discussion of the matters raised.

This book is worthwhile reading. It provides understanding of the church's task in missions and offers the challenge of becoming involved in this task.

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